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ART. I. *The Metaphysics of Aristotle*, translated from the Greek; with copious Notes, in which the Pythagoric and Platonic Dogmas respecting Numbers and Ideas are unfolded from antient Sources. To which is added, a Dissertation on Nullities and diverging Series; in which the Conclusions of the greatest modern Mathematicians on this Subject are shown to be erroneous, the Nature of infinitely small Quantities is explained, and the τὸ ἑν, or *the one* of the Pythagoræans and Platonists, so often alluded to by Aristotle in this Work, is elucidated. By Thomas Taylor. 4to. pp. 500. 2l. 2s. Boards. White, &c. 1801.

NEARLY a century and a half have elapsed since the empire of Aristotle, which for two thousand years had been established over the opinions of mankind, was attacked and destroyed. The chief author of this event was Descartes; who, though less sagacious, less profound, and less circumspect than Bacon, has perhaps eventually been a greater benefactor to Philosophy. By the freedom of his speculations and the boldness of his ideas, he effected a revolution the most remarkable that occurs in the history of science; he released men from the thraldom of dark notions and hard words; he taught them to be attentive to the operations of their understanding, and to doubt every thing of which they had not clear conceptions; and his claim to fame depends less on the truths and discoveries which he has transmitted to us, than on the daring and sceptical spirit which he excited.—That which usually happens in such cases followed in this: opinion, once put in motion, vibrated from one extreme to the other; Aristotle, formerly the idol of adoration, became an object of derision; and his first matter, his occult qualities, and his substantial forms, were used as terms of reproach to defame the memory of old schoolmen, or to depreciate those who still seemed to think that much sense and sound philosophy existed in the writings of the Stagirite. In spite, however, of the change of doctrine and of our new systems, still Aristotle is a mighty name, and

much that he has written is destined to be immortal, secure from the fluctuations of taste, and beyond the reach of hostility.

It is not our present concern to distinguish, in the Aristotelian philosophy, that which is perspicuous from that which is obscure; nor that which is level with common capacity from that which soars above all human comprehension; nor the worth and weight of matter from the ostentatious and empty pomp of words. That we are exempt from such a task is matter of no inconsiderable self-congratulation; for the re-perusal of Aristole, in the present translation, has confirmed us in our former judgment, that (as Mr. Taylor himself also acknowſeges) the Metaphysics 'are distinguished from the rest of the works of Aristotle by the profound obscurity in which the meaning of the greater part is involved.' Deep, indeed, is the gloom: few are able to throw light on it; and few will make the attempt: for those philosophers, who have contributed to overthrow the doctrine of Aristotle, have excited and cherished in the world a sceptical and suspicious spirit: mysterious language is not now supposed essentially to enfold sublime truths; and men of the present day do not infer profundity when they meet with obscurity: they have learnt that "*La vérité est simple, et peut etre mise à portée de tout le monde quand on veut en prendre la peine.*"

We are not now introduced, for the first time, to the learned and indefatigable author of this translation: but hitherto our acquaintance has produced no sentiments of mutual regard. Terms even of contumely and contempt have been exchanged; and we are now likely to part with as little cordiality as ever: for we have no great reverence for the opinions of Mr. Taylor, if opinions they can be called, and the angry and scurrilous expressions of his preface are not calculated to excite any emotions of good will.

The translation is ushered in by an Introduction of nearly sixty pages: in the first part of which, the writer lays down the division of the books of Aristotle, in order to determine where his Metaphysics are to be placed:—he then shews what the end of his philosophy is, what kind of diction he employs, why he wrote obscurely, and what qualifications a reader of the Metaphysics ought to possess. As those who do not understand Aristotle (and the number is not small) may be curious to know why he wrote obscurely on abstruse subjects, we present them with the following exposition:

'Those more antient than Aristotle, thinking that it was not fit to expose their wisdom to the multitude, instead of clear and explicit diction, adopted fables and enigmas, metaphors and similitudes; and under these, as veils, concealed it from the profane and vulgar eye. But the Stagirite praises and employs obscurity, and perhaps accuses

accuses and avoids philosophical fables and enigmas, because some interpretation may be given of them by any one, though their real meaning is obvious but to a few. Perhaps, too, he was of opinion that such obscurity of diction is better calculated to exercise the mind of the reader, to excite sagacity, and produce accurate attention. Certain, indeed, it is, that the present fashionable mode of writing, in which every author endeavours to adapt every subject to the apprehension of the meanest capacity, has debilitated the understanding of readers in general, has subjected works of profound erudition to contempt merely because they are not immediately obvious, and, as if the highest truths were on a level with the fictions of romance, has rendered investigation disgusting whenever it is abstruse. That this obscurity, however, in the writings of Aristotle does not arise from imbecility, will be obvious to those who are but moderately skilled in rhetoric: for such is the wonderful compression, such the pregnant brevity of his diction, that entire sentences are frequently comprised in a few words; and he condenses in a line what Cicero would dilate into a page. His books on Meteors, his Topics, and his Politics likewise, evince that he was capable of writing with perspicuity as well as precision; and among his lost works, Simplicius informs us that his Epistles and Dialogues were most elegantly written. Indeed, says he, none even of the most illustrious writers is equal to Aristotle in epistolary composition.'

Mr. T. next states that 'a naturally good disposition, a penetrating sagacity, and an ardent love of truth,' are the necessary qualifications for those who study this work, and shews *why* these qualifications are requisite. He then says:

'The design of Aristotle in this work is to lead us from forms merged in, or inseparable from, matter, to those forms which are entirely immaterial, and which, in his own words, are the most luminous of all things. But he considers these forms so far only as they are beings; or, in other words, so far as they are the progeny of one first being, and are characterised by essence. Nothing, therefore, is discussed in this work pertaining to will or appetite, or any thing of this kind, because these are vital powers; nor to sensation, the dianoëtic energy and intelligence, because these are the properties of gnostic natures. Hence, we shall find that the Metaphysics of Aristotle unfold all that is comprehended in the great orb of being, so far as every thing which this orb contains is stamped as it were with the idiom of its source. The same thing is likewise effected by Plato in his Parmenides; but, as we have before observed, more theologically, conformably to the genius of his philosophy, which always considers nature so far as she is suspended from divinity. The Metaphysics of Aristotle are, therefore, the same with the most scientific dialectic of Plato, of which the Parmenides of that philosopher is a most beautiful specimen, with this difference only, that in the former the physical, and in the latter the theological, character predominates.'

Next follows a particular explanation of the business of scientific dialectic: but, for certain causes, the comments of Mr. T.

do not easily admit abridgment, and they are too long for our insertion.

With respect to the disposition of the books of the Metaphysics, Mr. Taylor retains the order in which they were placed by antiquity, and published by Aldus and Bessarion; and he says that the arrangements of Petit and Dr. Gillies, which are different from such as had been adopted by the earliest and best of Aristotle's Greek interpreters, sufficiently prove that those writers 'attempted to rectify what they did not understand.' He then continues his objections to the arrangement of Dr. Gillies, and subjoins observations to prove that his censure is just: after which, we meet with considerations on the books in the order in which they have been transmitted to us by the ancients, terminated by the following reproof of Bacon and Malebranche:

'In short, the whole of his Metaphysics consists either in the enumeration and solution of doubts, or in the dicussion of such things as are subservient to their solution. And we have largely shewn that every part of his works abounds with doubting, and that he every where exhorts the reader to doubt, as above all things necessary to the perception of truth. It may, therefore, from all this be fairly and safely concluded that those who have represented his philosophy as tyrannical, have either ignorantly confounded it with the barbarous reveries of the schoolmen, or, desirous of becoming dictators in philosophy themselves, like Lord Bacon and Malebranche, have most unjustly ascribed to the Stagirite that unbounded ambition with which they were so eminently inspired; an ambition which is satisfied with nothing short of unrivalled renown, and which

"Bears, like the Turk, no brother near the throne." *

In order that the reader may comprehend the latter part of the 12th book of this translation, perceive the simplicity of Aristotle's theory of the mundane system, and understand how grossly it has been misrepresented by modern wit, Mr. Taylor gives quotations from Aristotle's physical auscultations and books of the heavens. Although, however, these extracts are introduced by a judicious observation and pertinent illustration, intended to manifest that hypotheses are not necessarily true because they afford a solution of phænomena, yet we suspect

* We believe that we are not the first who have noted the passages whence Pope borrowed this idea: they are as follow;

"*Etsi enim Aristoteles, more Ottomanorum, regnare se haud tuto posse putaret, nisi fratres suos omnes contrucidasset,*" &c.

Bacon *de Augmentis Scient.* p. 107.

—"*Nam Aristotelis philosophia, postquam cæteras philosophias (more Ottomanorum erga fratres suos) pugnacibus confutationibus contrucidasset,*" &c. *Novum Organum*, p. 285.

that

that they will not throw much lustre on the philosophy of the Stagirite, whatever proof of his deductive powers they may afford.

In page 42, speaking of the translation, Mr. Taylor says that he has given, as nearly as possible, the literal meaning of every sentence, without paraphrasing what might be the sense of the author, or expanding what might appear too concise. Superior to the fleeting and contemptible applause of the present day, he has translated and explained as Zeuxis painted; and he expects that posterity will award him his meed of never dying fame.

On the mention of the two Greek interpreters of Aristotle, Alexander Aphrodisiensis and Syrianus, the translator re-commences his attack on Dr. Gillies in very severe terms. In particular, he comments on an opinion of that gentleman concerning the real subject of Aristotle's Metaphysics; and he endeavours to shew that so far was Aristotle from opposing the doctrines of the Polytheists, (or men who believed in the existence of divine natures, the immediate progeny of one first cause,) that in the 8th chapter of the 12th book he demonstrates the existence of these divine natures. To the extract from Aristotle, he adds the authority of Maximus Tyrius, and then concludes with Dr. Gillies; asserting that he has been induced to be thus severe on the Doctor by no personal enmity whatever, but by a sincere love of truth.

Here ends the censure on Dr. Gillies, but here cease not the anger and hostility of Mr. Taylor: the critics, the merciless critics themselves, are next subjected to his lash. In deciding on a work, their situation, and the nature of their duties, must necessarily render them regardless of every consideration except that of its merit: but if there be critics who would not feel emotions of deep commiseration, when they hear that the present translation has been effected 'amidst the pressure of want, and the languor and weakness occasioned by continual disease,' we know none such: far from us, and far from our friends, be that indifference which views distressed learning without sympathy. This suffering in the present instance has been at length relieved; and we read with pleasure the translator's testimony of gratitude towards two gentlemen, his friends and patrons, Messrs. William and George Meredith.—At the close of the Introduction, we are also informed that an English translation of Plato's works is soon to appear; and that for this the public will be partly indebted to the aid which 'a nobleman of high rank' (the Duke of Norfolk, we understand,) has generously offered to Mr. Taylor.

To proceed in due order, we should now enter on a discussion of the merits of Mr. Taylor's translation, and of his copious notes: but we have already given our opinion respecting the work itself, and the consequent nature of his undertaking; his powers as a translator are sufficiently known; and of his notes we can truly say that to us they have not made

—— "all things plain and clear." (Hudibras.)

We shall therefore refrain from any minute or elaborate criticism on this part of the present volume, and proceed to the subjoined original tract by Mr. T.—his Dissertation on nullities and diverging series. Here we hoped that, in a mathematical dissertation, the author would have imitated the prudence of mathematicians, by premising definitions from which deductions might be strictly made: but the cause of obscurity in the foregoing translation operates alike through this paper; and we have still to complain of the "*verborum præstigiæ et incantationes.*" *

Mr. Taylor begins by observing that mathematicians, unable to lay down any clear and intelligible doctrine with regard to nullities, have never, in their speculations concerning them, suspected that they are in *reality infinitely small quantities*, and that they have a subsistence prior to number and even to the *monad* itself. To prove this point is one object of the dissertation; and another is to shew the errors of mathematicians respecting neutral and diverging series. A neutral series is one which neither converges nor diverges; such is $1-1+1-1$, and this series Euler affirmed to be $=\frac{1}{2}$, because, said he, "if we stop at -1, the series gives 0, and if we finish by $+1$, it gives 1. But this is precisely what solves the difficulty, for, since we must go on to infinity, without stopping either at -1 or at $+1$, it is evident that the sum can be neither 0 nor 1, but that this result must be between these two, and therefore be $=\frac{1}{2}$:"—a seemingly refined reason, but a very weak and unsatisfactory one; since, as Mr. T. justly observes, this neutral series is equally the result of the developement of

$$\frac{1}{1+1+1--n} \text{ and of } \frac{1}{1+1}$$

In the next observation of Mr. Taylor, and on which he seems to plume himself, we do not perceive much that is worthy of commendation. A mathematician asserting that 1 divided by $1+1$ produced $1-1+1-1$, &c. must mean at the same time to assert that $1-1+1-1$, &c. multiplied by $1+1$, was $=1$: for there is no independent method of prov-

* Bacon *de Augmentis Scientiarum*, p. 155.

ing

ing that 1 divided by 1+1 produces the neutral series above mentioned; and the first proof adopted would be the multiplication of the quotient by the divisor. This proof, however, is unsatisfactory; or, to speak exactly, it is not founded on the original properties of number, but is merely a consequence of an operation performed after a certain rule.—The author's remark concerning 1—1, viz. that it is not the same as 0, is true in a certain sense: but he would have spoken with greater accuracy if he had said, *not always*, or *not in all situations*. In all reasonings concerning real arithmetical equalities, 1—1, and 0, are the same: but, when 1—1, or generally $a-b$, are employed as symbols, their significancy depends on the order and position in which they are placed.

In article 8th, Mr. T. mentions what he calls remarkable properties of nullities; viz. that 1—1, continually involved into itself, produces 1—2+1, 1—3+3—1, &c. and that, when 1 is divided by these *nullities*, the series 1+1+1, &c. 1+2+3+, &c., 1+3+6+, &c. are produced: but these properties, or particular deductions from the binomial theorem, are surely no new discoveries: they are easily and generally proved, thus:

$$(1-1)^n = 1-n+n.\frac{n-1}{2}-\frac{n.n-1\ n-2}{2.3}+, \text{ &c.}$$

$$\frac{1}{(1-1)^n}=(1-\overline{1})^{-n}=1+n+n.\frac{n+1}{2}+\frac{n.(n+1)\ (n+2)}{2.3}+, \text{ &c.}$$

The 9th article, generally and simply stated, is this:

$$\frac{\{1-1\}^n}{\{1-1\}^{n+1}}=\frac{1}{1-1}=1+1+1+, \text{ &c.}$$

In the 10th, Mr. T., after having observed that

$$\frac{1}{1-n+n.\frac{n-1}{2}, \text{ &c.}}=\left(\frac{1}{1-1}\right)^n=\{1+1+1, \text{&c.}\}^n,$$

says;

'It may here be necessary to observe that it is not possible to conceive more than three kinds of the actual infinite; viz. the infinite in power, in magnitude, and in number. The infinite in power is that which subsists in divinity; in magnitude the actual infinite has no subsistence whatever; and in number it has partly a subsistence, and partly not: for it does not subsist collectively, or at once, but according to a part, or, in other words, according to the power of receiving an additional number beyond any assignable number. Hence one infinite series may be greater than another, because the terms in the one are continually greater than the terms in the other. That is to say, the one has the power of continually supplying greater terms than the other: not that the aggregate of one infinite

series is greater than that of another when the terms are actually infinite; for this is impossible, because there can be no numerical infinite with an aggregate subsistence; but when one series continued to infinity is greater than another, the terms in it are infinite only in capacity. Modern mathematicians, not attending to this distinction, have had no clear conception of the nature of the mathematical infinite, considered as having an actual subsistence.'

In the 14th article, some inaccurate reasonings of Emerson concerning infinites are corrected. The doctrine of infinites of the first, second, third order, &c. is well known to the wrangling questionists of Cambridge.—In the 15th, it is said that nullities are infinitely small quantities: for, observes the author, let a represent any finite quantity: then, if a be divided by the infinite quantity $\frac{a}{1-1}$ the quotient will be $\frac{a-a}{a} = 1-1$: but here Mr. T. paralogises: for, in order that a may be capable of being divided into parts, the divisor must not be ∞ or $\frac{a}{o}$; and if the divisor be not ∞, then $1-1$ is not o, or may be called an infinitely small quantity: therefore, what is proved is in fact supposed in the premises. If $1-1$ be exactly o, then it is impossible to prove, by any independent arguments, that a divided by $\frac{a}{1-1}$ gives $1-1.-$: it gives $1-1$ because a certain rule demonstrated for real quantities is followed. Hence 2—2, 3—3, cannot with any propriety of language be called parts of 2, 3, &c.

In article 16, the author says 'that nullities multiplied by nullities are diminished, which is a property directly contrary to the nature of numbers, and evinces that they are essentially different from quantities:' but is not $\frac{1}{3} \times \frac{1}{3} = \frac{1}{9} < \frac{1}{3}$, or generally $\frac{1}{10^n} \times \frac{1}{10^n} = \frac{1}{10^{2n}} < \frac{1}{10n}$.

In article 21, it is observed that 'the quotient of any number divided by a nullity is different from the quotient of the same number when distributed into unities, and divided by the same nullity.' This is true: but there is nothing either wonderful or paradoxical in it; since the quotient here means only a series of numbers produced by operating in a certain manner with numbers arranged in a certain order; which quotient must be different, if either the manner of operation or the arrangement of numbers be altered.

In chapter 2, we meet with many observations that are true in themselves, although not in the sense in which Mr. T. means them to be true: for instance, he observes that $1-3$ is not the same

same as —2 since $\frac{1}{1-3} = 1+3+3^2+3^3$, &c. which infinite series cannot $= \frac{1}{2}$; and this is true, because 1—3 is here used symbolically, and its significancy as a symbol depends on the permanence of the arrangement of its cyphers. This observation, we think, is sufficient to render baseless the towering reasonings of Mr. Taylor concerning the *nonquantative subsistence* of infinitely small quantities, and the negations of infinite multitude.

Chapter 3. contains reasonings similar to those of the two former. Its special object is to shew that in continued quantity there are points, and that there is a threefold order of points, viz. linear, superficial, and solid: but we do not stop here to examine the deductions and conclusions of the author: since the first steps from which he sets out are neither self-evident nor proved, and he continually assumes, as a property proved on independent principles, that which is merely a result of calculation conducted according to a certain form. We shall be at any time ready to give attention to Mr. T.'s system concerning nullities, &c. when, independently of a given method and form for the division of algebraic quantities, he can prove that a divided by $\frac{1}{1-1}$ is $a-a$, or that a divided by $\frac{a}{1-1}$ is $\frac{a-a}{a}$ or 1—1.

The dissertation ends with chapter 4; in which Mr. T. attempts to shew that infinitely small quantities are admirable images of the το ἑν, or The One, of the Pythagoræans and Plato, concerning which so much is said by Aristotle in the 13th and 14th books of his Metaphysics; and that they beautifully illustrate some of the most profound dogmas of antient theology.—Part of the proof is this: 'infinitely small quantities are negations of infinite multitude; and a negation of all multitude is that which characterises *the one*, as is evident from the first hypothesis of the Parmenides of Plato; as all finite quantities likewise may be considered as consisting of infinite series of infinitely small quantities, it follows that infinite negations of multitude may be said to constitute all finite quantity.' We are then presented with an extract from Proclus's commentary on the Parmenides; so beautiful, according to Mr. T., that no apology is needed for its length: but so obscure and unintelligible, according to the Monthly Reviewers, that no apology is required for its non-examination in their work.—We do not, indeed, clearly understand the part of the proof which we have quoted: but the dealers in hard words and dark notions may apprehend what our sentiments are, when we applaud the

spirit

spirit and reasonableness of this sentence of Montaigne. "*Je ne recognois chez Aristote la pluspart de mes mouvemens ordinaires. On les a couverts et revestus d'une outre robe, pour l'usage de l'Eschole : Dieu leur doint bien faire : si j'estois du mestier, je naturaliserois l'art autant comme ils artialisent la nature.*" Liv. iii. chap. 5.

R. Wood

ART. II. *History of the principal Events of the Reign of Frederic William II.* King of Prussia; and a Political Picture of Europe, from 1786 to 1796. Containing a Summary of the Revolutions of Brabant, Holland, Poland, and France. By L. P. Ségur, the Elder, formerly Ambassador of Louis XVI. at St. Petersburg, Berlin, and Vienna. Translated from the French. 8vo. 3 Vols. 18s. Boards. Longman and Rees. 1801.

WHEN we observed the name of the *ci-devant* Comte de Ségur affixed to the advertisement of this work, we were led to expect a production of no ordinary merit; a narrative in which the train of events would be properly drawn forth, the motives of action fathomed and explained, sagacious conclusions deduced from the various occurrences, and a manual of political information formed for the use of future diplomatic agents. Well aware of the keen discernment for which this minister was so conspicuous, of his accurate judgment, and of his good taste, we doubted not that the reign even of a prince so insignificant in his personal character as the immediate successor of the great Frederic, when traced by the pen of M. Ségur, would furnish the public with a history worthy of their most attentive perusal. Our expectations have not been deceived. In every page we discern the marks of his well-known political talents, and the fruits of that knowlege which he acquired while engaged in diplomatic employments.

Successively ambassador at St. Petersburg, Berlin, and Vienna, M. de Ségur was acquainted with the secrets of all the great political transactions of Europe; the first of these capitals in particular being, in the reign of Catharine II., what the Hague had formerly been, the centre of diplomatic intrigue; and whence a close correspondence with the other two was constantly maintained. With such opportunities and such talents, the author was amply qualified for the task which he has undertaken;—how he has accomplished it, the reader will be enabled to judge from the extracts which we propose to make from the work.

In his preface, M. de S. gives this brief sketch of the character of the feeble and voluptuous monarch whose reign employs his pen;

'Frederic

'Frederic William, heir of the power, but not of the glory, of Frederic the Great, had received from his uncle all the knowlege requisite for a throne; but he was destitute of talent to render it efficient. A soldier, bred in the greatest military school, but without genius, he waged war with method, but without success. Surrounded by able Ministers, possessing the plans of his predecessor, he disturbed all Europe by his projects, exhausted his country by his preparations, terrified his enemies by his threats, and astonished his friends by his versatility. Incited by vanity, restrained by indolence, enslaved by superstition, enervated by pleasures, he executed nothing which he was desirous of undertaking, finished nothing which he had begun; and after having successsively deceived and irritated every Power in Europe, at a time when all the passions were inflamed to the highest degree, Fate, who frequently delights in baffling the most profound political combinations, produced, from his weakness, a result which ought only to have been the fruit of the most consummate ability. He enlarged his dominions, and died, leaving his kingdom at peace in the centre of an embroiled world.

'Russia menacing the Ottoman Empire with total destruction; Catherine II. in danger of being driven from her capital by Gustavus; Austria defeated by the Turks, threatened by the Prussians, alarmed by the troubles in Hungary, exhausted by the revolt in Brabant; the Revolution of Holland, aiming at the destruction of the Stadtholder but compelled by the Prussian arms to submit to his yoke; the efforts of Poland to attain independence, the misfortunes and the total partition of that kingdom; lastly, the explosion of the democratic spirit of the French, the war of a people against Kings, Nobles, and Priests; the crusade of Princes against Liberty; the invasion of France, the unforeseen resistance of the French, and their almost fabulous conquests, at the moment when every thing portended the dismemberment and ruin of their country; such are the principal events of the epoch of which I have undertaken to write a succinct history.'

The introduction to the work consists of a slight survey of the state of Europe previously to the reign of Frederic the Great, with a concise account of the princes who have governed Brandenburg and Prussia. We are next presented with a sketch of the life of that celebrated Monarch, drawn up with the usual terseness of this author. Here we find, in confirmation of what has already been seen in the life of Catherine II., that the division of Poland, attributed to the policy of Frederic, was absolutely the work of that empress, who made the first overture of this project to prince Henry; and that the king of Prussia only seized this opportunity for extending his power, with an avidity which morality must ever condemn, though diplomacy may attempt to excuse it.—At the conclusion, the character of that monarch is thus depicted:

'Frederic, feared by his enemies and by his officers, was beloved by his soldiers and by the people. A skilful despot, his arbitrary power

was

was directed by justice. No one knew better how to form and encourage talents, of which he was nevertheless jealous. An enemy of pomp, his taxes appeared less insupportable, because they were always employed to increase the glory and the territory of Prussia, to augment its population, and to recompense useful services. Near to him, intrigue was destitute of force, and merit of fear. He has been reproached with having adulterated the money of the country, and incommoded commerce by impolitic prohibitions: the crisis of the war pleaded his pardon for the first wrong; the second, proves that no man can ever unite in himself all the qualities of a statesman. Frederic was quite as confined in all his ideas on commerce, as he was expanded in those on policy and on war. The code which he published cannot assign him a distinguished rank amongst celebrated legislators. But experience has only too often proved, how much more wise it is for the happiness of nations to amend their old laws, than to give them new ones. Frederic, as a philosopher, as a warrior, and as a politician, shed a lustre on his country, eclipsed his rivals, and would deserve, perhaps, that his name should be given to the century that was witness to his birth, his reign, and his death.'

The work itself now opens with a view of the political situation of Europe at the time at which Frederic William II. ascended the throne of Prussia. (*Anno* 1786.)

In the IId chapter, we meet with a delineation of the characters of several illustrious personages, with some general information concerning the sect of the *Illuminati*, lately so much the subject of conversation in Europe, which we should gladly extract for the amusement and edification of our readers: but we can admit only some parts which relate more immediately to the King:

'Although the experience of every age has taught that the successors of great men do not supply their places—Frederic William had given his subjects reason to conceive the most flattering hopes. It was believed that his reign would be as glorious, and more mild, than that of his uncle;—that he would enjoy the same military glory, without exercising the same severity.—It was recollected that his education had been entrusted to M. de Borck, an informed military man, and to M. Bequelin, a distinguished academician. His campaign against the Austrians in the war for the succession of Bavaria was not forgotten, nor the eulogy bestowed on him by Frederic. This Prince, so severe towards his family, so avaricious of praise, or jealous of the talents he employed; and so great a connoisseur in the art which he had perfectionated; had charged his nephew to withdraw from Bohemia, a body of the army menaced by superior force; the position was critical; the retreat was difficult and dangerous. Frederic William performed it with equal courage and skill. The King, transported, exclaimed, as he embraced him in presence of the army, "I no longer consider you as my nephew, but as my son: you have effected all that I could have done in your place." The Prince-royal, admiring the great qualities

of

of his uncle, but disapproving his unjust rigours, was supposed never to have broken his word—his probity excited confidence; it was said he desired to merit the surname of Well-beloved.—The part which he is known to have taken in the Germanic league, augured well of his political conduct, and he had given the first idea of this league, which flattered the vanity of the Prussians, by making them the protectors of the liberty of Germany against the ambition of the House of Austria.—In a word, every thing conspired to render the *début* of the new monarch easy and brilliant; peace reigned every where, and towards it all hearts were open. The first moments of his reign answered the general expectation; each word he dropped, every letter he wrote, and the first orders which he gave, repeated every where, and every where approved; spread an universal joy, and confirmed the hopes which his accession to the throne had generally inspired. Without affecting to be learned, the general opinion was, that he had studied a great deal, and that he would patronize letters. His endeavours to retain the Abbé Raynal in Berlin had done him much honour, and his eagerness to see that bold and profound author, led to a belief that he loved to be told truth.'—

'All his intentions, all his conduct, at the commencement of his reign, were mild, wise, and beneficent. It were to be wished this first zeal had continued; but, as historians, we shall soon have to fulfil a rigorous duty: and to this smiling prospective, which impartiality obliges us to present, we shall be compelled to *substitute* the sad picture of a total abandonment, of a shameful carelessness, and of an unbounded weakness; obscenity in pleasures, intrigue in council, prodigality in expences, blindness in choice, the most superstitious credulity, the most puerile vanity, joined to the most evident incapacity; soon assumed the place of that activity, justice, and wisdom, which, in the first ebullition of fervour, the new King had been forced to display. His zeal cooled almost as fast as the body of his illustrious predecessor; and it was not long before Prussia perceived the immense void left by this immortal shade.'—

'Symptoms of the King's weakness were quickly perceived; he could scarcely endure, even for a short time, the constraint which he had imposed on himself. It was soon understood, that his hours of business and of retirement were regular only in appearance; that his days were idle, and his nights dedicated to infamous orgies. He had repudiated his first wife, the Princess Elizabeth of Brunswick, on account of misconduct. The prudence of the Princess of Hesse, his second wife, did not shelter her from disgrace; but though she was not dismissed, she suffered, perhaps, more from the public triumph of her rivals. The King had loved a Madame de Rietz, celebrated for the licentiousness of her manners. the baseness of her character, and the infamy of her husband. He never could break this shameful connection, but lavished titles and treasures on this courtezan, and on a son whom she bore to him, for whose death he was inconsolable.

'Notwithstanding this scandalous subjection, having become passionately enamoured of Mademoiselle de Voss, the niece of Count

Fink, he was on the point of marrying her. This he communicated to the Queen, and consulted the Priests, who replied, that it was better to contract an illegal marriage, than to run incessantly from one error to another; an answer which, perhaps, degrades those who gave it, as much as him by whom it was solicited. This marriage, however, did not take place. Mademoiselle de Voss chose rather to sacrifice her virtue than the glory of her lover. But, a few years after, he renewed the same scandal more completely, by marrying the Countess d'Enhof; thus retaining three legitimate wives and one mistress, whilst he banished the French comedians from Berlin, whom he accused of corrupting the public manners. The alliance of voluptuousness and superstition, constantly astonishes reason, and is constantly renewed. At the same time that the King abandoned himself, without restraint, to the charms of his mistresses, the *Illuminati* acquired an unbounded empire over his mind: he must have been, or seemed to be, an apostle of this sect, in order to gain, or preserve, its favour; for while, on one hand, he treated the Duke of Brunswick, Prince Henry, Mollendorf, and even Hertzberg, Schulemburg, and Fink, who managed his affairs, coolly and without regard; he abandoned himself entirely to Welners, to Bischofswerden, to the Princes of Dessaw and Wurtemberg; to Frederic of Brunswick, the Duke of Weymar, and other visionaries, who made Moses and Jesus appear to him; and who, it is said, carried the imposture so far as, at supper, to trace to him the shadow of the ghost of Cæsar.'

The historian then proceeds to unfold the projects of the Empress Catharine against Courland; and to describe her magnificent journey to the Crimea, and the disturbances in Brabant. Respecting the revolution in Holland in the year 1787, in which the cabinet of St. James's took so great a share, we were desirous of transcribing a few pages: but we found that it would be impracticable to detach them from the rest, and that the whole would be too long for our limits. This was a revolution, says the author, which owed its birth 'to the ungoverned ambition of the Stadtholder and the princess of Orange, its progress to their errors, and its catastrophe to exaggeration, to the heat and imprudence of the republicans, the address of Sir James Harris, the weakness of the French, and the audacity of the Duke of Brunswic.' An account of this event, composed by citizen Caillard, who was on the spot as minister from France, and which abounds in curious intelligence concerning Holland and its government, completes the first volume, and occupies above two thirds of it.

Vol. II. opens with the negotiation for forming a quadruple alliance between France, Russia, Austria, and Spain; in the course of which, it appears that the design of laying an embargo on the merchant ships from England was by no means an original idea of the late imperial Paul, but had long been

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in contemplation with the court of Petersburg. We find, however, that this negotiation, which promised such beneficial results to the contracting parties, and so rapid a success, was soon checked in its progress by a secretary of count Ostermann having betrayed the secret to Mr. Fraser, at that time the English *chargé d'affaires* at the court of Catherine, who advertised the British cabinet of the whole plan by an extraordinary courier.

The author next proceeds to develope what he calls the ambitious project of the Anglo-Prussian league, and to treat of the war between the Russians and the Swedes, &c.

'The sequel of this history will shew (he says) that Fortune constantly repaired the errors of Frederic William, and always saved him from the evils into which the active inquietude of his Ministers might draw him, from the unsteadiness of his politics, and the indolence of his character.

'Nothing disturbed his tranquillity during the winter of 1788; but every thing combined to give flattery the appearance of truth. Victorious in Holland, dreaded by France, caressed by Spain, extolled by England, looked up to by the Princes of Germany as the protector of the liberties of the Empire; the Turks implored his assistance; Poland his support; the Swede followed his advice; Denmark was terrified by his threats; the German Poets celebrated his magnificence, and applauded his aversion to French literature; his mistresses alleviated the weight of his lassitude; his Ministers that of business.

'His Courtiers predicted to him a solid glory; and the *Illuminati* promised him long life, by means of an elixir, which, in fact, abridged its duration. The Monarch then thought, and might believe, that the part of a King was as easy as it was agreeable; he did not foresee the explosion which was so soon to rouse up so many nations, shake so many thrones, and blast the first laurels of his reign.'

M. de Ségur's account of Poland, in this chapter, is extremely interesting, but we cannot afford to be very profuse in extracts. Then proceding to give some general view of the French revolution, he prefaces his narrative by a short account of M. Necker, which seems to contain a fair statement of that Minister's character. He next conducts us through the antient and modern state of France; very ably lays down the constitution of the Franks, with the establishment of the feudal system until its fall; displays the absolute power of the kings since the administration of cardinal de Richelieu; notices the progress of knowlege since the invention of the art of printing, with its natural consequence, the decline of aristocratical and superstitious prejudices; and, in short, carries us, in an agreeable and satisfactory manner, through the several stages of that stupendous event, to the breaking up of the Con-

stituent Assembly: giving us, as we proceed, a comparative view of the opinions and manners of other European nations at the same epoch.

Few authors have a happier facility in the art of drawing characters, than is possessed by the present historian:—that of the Emperor Joseph II. we shall here insert.

'Travelling and military fatigues had impaired his constitution; toil had exhausted his strength; grief inflamed his blood, and hastened the conclusion of his days. His character presented a singular mixture of qualities, from which he derived some glory; and of defects, by which that glory was tarnished. Simple in his manners; austere in regard to himself; indulgent in respect to others; affable towards all his subjects; continually engaged in the duties of his rank; indefatigable in labour; supporting censure of his conduct without caprice; despising effeminacy; braving dangers, he took an interest in cherishing all the arts, and shewed favour to all talents.

'Initiated in the military art by Laudon and Lascy; formed to politics by Kaunitz; versed in ancient and modern literature; the merchant, the soldier, the philosopher, found his conversation equally interesting and instructive. His mind was not fettered by any prejudice; and, under such a Prince, every thing promised to his people a glorious reign: but serious defects annihilated these brilliant hopes.

'Ambitious without genius, enterprising without constancy, and warlike without success, he never suffered Europe to be at rest; was continually changing his plans, and miscarried in almost all his projects. His Bavarian war added some laurels to the crown of Frederic the Great, and he gained nothing by it: he threatened Holland, which disarmed him by a few cannon shot and a light tribute. He endeavoured to compel the Duke des Deux-Ponts to consent to the exchange of Bavaria for the Low Countries; and was stopped in this design by the threats of the King of Prussia, who, from that time, has been regarded as the protector of the Empire against Austrian ambition. The dread of the Prussian arms impelled him to make impolitic sacrifices to Russia, in order to purchase her alliance. He became the Courtier of Catherine; facilitated for her the conquest of the Krimea, graced the triumphal pomp of her journey into Tartary, and suffered her to hurry him into a disastrous war, which cost him two hundred thousand men, exhausted his treasures, and exposed the House of Austria to the dangers of a ruin that had been certain, if Frederic William had known how to profit by his errors.

'Joseph II. was avaricious, but ruined his country; he was a philosopher in his opinions, but a despot in his conduct; he had, by enlightening them, cured his subjects of their prejudices; he irritated them, by wishing to lead them to reason by force; and at the same time that France rose to destroy the power of Nobles and Priests, he contrived to lose the Low Countries, by there suppressing, by authority, the seigniorial Judges, and establishing, by constraint, a tolerance of worship.

'Forgetting

'Forgetting that he governed several nations, who had neither the same knowlege, manners, nor genius, he wished, in spite of their propensities, habits, and privileges, to subject them uniformly and suddenly to the same law, and the same form of government; to inspire them with the same principles; to make them adopt the same education. The sad result of these absurdities was, that on his death-bed he saw his armies beaten, his finances ruined, his influence in the Empire lost, his frontiers threatened:—Hungary in a fermentation, the Belgic Provinces in a state of revolt, and his perpetual rival, Prussia, at the head of a menacing league, ready to overturn his throne on his tomb.

'The death of this Prince seemed to open a more extensive career to the ambitious designs of the Prussian Cabinet. The House of Austria saw itself threatened at once with the loss of its dominions and the Imperial throne; but Fortune, although she has been deified, depends on men; she is fickle to Temerity, and constant to Prudence. The Austrian power, ready to fall, was quickly saved by the wisdom of Leopold, the successor of Joseph; by the versatility of Frederic William, and by the unreflecting ardour of the French, who wished every where to extend a Liberty they were themselves far from possessing.'

M. de Ségur now adverts to the Brabantine revolt, which was *seriously* fomented by the apostles of the French revolution, and *artfully* irritated by the partisans of Austria: both of whom, avowing only the public good, but listening merely to their private passions, availed themselves of the same weapon for mutual destruction. It was in the name of the sovereign people that they spoke; it was for the glory of the people that they acted: the people were at once their apparent idol, their blind sport, and their cruel instrument.—Resuming the thread of the French revolution, the author then brings it down to the retreat of Frederic William and the subsequent successes of General Custine.

The IIId volume opens with the trial and death of Louis XVI. and extends to the execution of Robespierre; after which, the historian turns to Poland, gives the particulars of the revolution in that country, and concludes his twelfth chapter with the total partition and subjugation of the Poles. The influence of these events on the minds of the French is then stated; and their history is continued to the campaigns of Bonaparte and Moreau in 1795, when we arrive at the following animated conclusion:

'At length this campaign was terminated by a suspension of arms, which was soon followed by fresh hostilities.

'Frederic William, who had just completed the partition of Poland, and concluded a peace with France, disappeared about this time from the political scene of Europe.

'He afterwards projected some farther dismemberment and secularization in Germany, which were proposed to him by France, who then believed it to be his interest to weaken the Emperor, and to augment the power of the protestant party in the Empire, at the expense of the catholic party; but these schemes, too complicated, would have required an activity which this monarch never possessed; and the declining state of his health augmented his natural indolence.

'Aspiring to the character of a mediator, he made some fruitless attempts to bring about peace; but to this the passions of the coalition and the French directory were almost equally adverse.

'The expenses of the war, the malady of the King, his profusion, and his mistresses, had deranged his finances, and he negociated a loan at Frankfort to relieve the exhaustion of his treasury, which he had lavished without glory. His infirmities daily increased his indifference for the storms with which he was surrounded; the *illuminati* amused him with deceitful promises, in the hope of recovering that health which excess of pleasures had irrevocably destroyed; at length the dropsy having decidedly declared itself, he died on the 17th November 1797, regretted by his family, and by a few friends who rendered justice to his mildness and his beneficence, but leaving behind him no trace of glorious remembrance.

'His intrigues had exposed Sweden and Turkey to a ruinous war; his protection had destroyed Poland; the first to form the coalition, he was the first to abandon it. The Stadtholder might reproach him with the loss of his power, and Brabant with that of her liberty. His defects had diminished the lustre shed by his predecessor over the Prussian arms. His abortive enterprises, and the avidity of his mistresses, had dissipated the treasures of the Great Frederic; and although the partition of Poland had added several rich provinces to his dominions, Frederic William III. his son, was obliged to exert the most unremitting prudence, and to observe the strictest economy, in order to repair the faults of his father, and to restore to Prussia her real importance and prosperity.

'On his accession to the throne, he arrested Madame de Lichtnau Rietz, and those persons who had imposed on the weakness of the late King to enrich themselves. The justice which he exercised towards them, his choice of ministers, and the example which he set of a regular life, inspired a just confidence in his subjects, to whom these augured a happier reign; and endeavouring rather to restore tranquillity to Europe by his influence than to trouble it by his ambition, he firmly persisted, in spite of the intrigues of England, and the councils of some violent men, in a system of neutrality, which he pursued from prudence, but which his predecessor had adopted only from inconstancy.

'If during the last two years of the reign of Frederic William II. Prussia was not distinguished by any important event, it was far otherwise with the rest of Europe, which became the theatre of the most sanguinary battles, the most brilliant exploits, and the most memorable conquests, recorded in the annals of modern history.

'The recital of these new revolutions extends beyond the canvas which I proposed to fill: it presents rich materials for another work; but the more fertile and important the subject is, the less it ought to be ornamented.

'The historian who undertakes to treat of it, will say, "that there appeared one of those men whom Fate destines to celebrity, and whom she seems seldom to create in the space of ages, for the purpose of executing her decrees, and changing the face of Empires."

'He will recount the battles of Millesimo-Cerasco, the capture of Ceva, the sudden invasion of Piedmont, which forced the King of Sardinia to accept peace; he will describe the temerity of the French conquerors at Rastadt, Altenkirchen, and Rhincen, advancing to the centre of the Empire under the command of Jourdan, and afterwards forced to repass the Rhine; the talents of Moreau, who acquired as much glory by his skilful retreat as others have by their brilliant victories.

'The battle of Fombio, that of Lodi, and of Rivoli, the conquest of Lombardy, the capture of Mantua, the Austrian army of Provera laying down their arms, Rome imploring the generosity of the conqueror of Italy, will enrich this splendid picture.

'The contest betwixt two celebrated generals, the battles of the Archduke Charles against Bonaparte, the victories of Tagliament, of the Wis, of Brixen and Clagenfurth, the capture of Gradiska and Trieste, will attest the courage of the French, and perpetuate the glory of their young and fortunate General.

'The alliance of Spain with France, the secret efforts of England to prolong the war, her public overtures for restoring peace, the insolent and unconstitutional conduct of the French Government, the weak and imprudent course of the legislative body, the ardour and indiscretion of the Royalists, the revolution of the 18th Fructidor, the proscriptions which followed it will open a vast field for the reflexions of the Philosopher and the Politician on the delirium of human passions.

'To relieve the eye from these dismal objects, the reader will accompany the conqueror of Italy, marching to the gates of Vienna, subduing Venice, and forcing the Emperor to conclude a peace; he will then hope that the world, weary of such continued tempests, is at length on the eve of enjoying some repose.

'But this hope will suddenly vanish; and whilst he follows Bonaparte in his almost incredible conquest of Egypt, the defeat of the Mamelucks, the capture of Alexandria, of Damietta, Cairo and Suez, the battles of the Pyramids, the invasion of Syria, the murderous siege of St. Jean d'Acre, the battles in Palestine, and the victory of Aboukir, will induce him to doubt whether these prodigies belong to history or to romance; he will at the same time perceive with regret the directory inflated by pride, and blinded by fear, exhausting all the resources of France by its ignorance, irritate all minds by it's injustice, lose the fruits of the peace of Campo Formio by it's ambition, break up the congress at Rastadt by it's insincerity, ruin ensanguined Switzerland by the cupidity of it's agents,

give birth to a new coalition by it's impolitic conquest of Naples, Turin and Rome, disgust the neutral powers by it's extortion, enfeeble the French armies and lose Italy by it's improvidence, fall at length through it's weakness, and in it's fall revive the monster Anarchy; which would again have devoured the republic, had not the same hero who had carried his triumphant arms into Africa and Asia, returned with the velocity of lightening, braving the English and the waves, to overturn this new tyranny, and by a fortunate revolution, restore hope and victory to France.

'But all these facts are too recent to be faithfully depicted; they require a more distant period, happier circumstances, and a bolder pencil.

'During their proximity the slightest censure would be imprudence; the best merited praise would resemble flattery. Besides, the future still conceals the plans and the fate of the warrior-magistrate who governs us. Whatever be his destiny, *The life of Bonaparte demands the pen of a Plutarch.*'

These volumes are furnished with proper appendices of state papers, &c. and a copious index; and we have no hesitation in recommending them as a valuable addition to the history of our times.

Tooke.

ART. III. *The Three Books of M. Terentius Varro concerning Agriculture.* Translated by the Rev. T. Owen, M. A. of Queen's College, Oxford; and Rector of Upton Scudamore in the County of Wilts. 8vo. pp. 260. 5s. 6d. Boards. Rivingtons. 1800.

OF the writings of the antients on the subjects of agriculture and rural affairs, few have descended to us; and to the perusal of these few we are instigated more by motives of amusement, than by the expectation of obtaining from them much practical knowlege. Their remarks not only refer to a climate which is very different from our own, but often discover so much superstition, and so much ignorance of the true principles of philosophy, that we can have no inducement to chuse them as our guides, or preceptors, in the important science of terrestrial cultivation. As Varro, however, was the cotemporary and friend of Cicero, was celebrated for the extent of his learning and for his numerous publications on various subjects, and as these are all lost, with the exception of only two, we must esteem his treatise *de Re Rustica* an interesting morsel of antiquity, though it will not induce us to admire the antients as agriculturists. The English farmer will smile at being told by Varro, the old Roman of wonderful erudition, that 'old seed seems to change its nature in some things;'—that 'turnips spring from old cabbage seed;' that, 'if a piece of oak be fixed in a dunghill, a serpent cannot breed there;' that,

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'as the female nature is more fruitful than the male, the fig and the vine are prone to growth on account of their feminine softness;'—that 'rams with black or variegated tongues procreate black or variegated lambs;'—that 'there was a sow in Arcadia which not only could not rise on account of its bulk, but a field mouse had made its nest and produced young in its body;'—that 'some prognosticate whether the calf will be male or female from the bull's descending from the cow on the right or left side;'—that 'rennet of a superior quality comes from the stomach of a hare;'—that 'we must begin to set our hens at the beginning of the new moon, because they who do it before generally do not succeed;'—and that 'bees have their origin from the putrified carcase of an ox.' Such sort of information, in a treatise professedly scientific, and proceeding from so famous a writer, will tend to suppress the regret which some persons might feel, that so few works concerning husbandry have survived the destructive barbarism of the dark ages.

That Varro was completely master of all the knowlege of the antients in this science, and that the books of which we have now a translation before us were respected by his countrymen, appear from the use which Virgil has evidently made of them in the composition of his Georgics. This circumstance may excite some classic veneration for them; and, under this impression, the reader may wish to see the titles at least of their contents:

'Book I.—The Greeks and Romans, who wrote on Agriculture.—What things are to be separated from Agriculture.—Whether Agriculture is an art.—The principles and end of Agriculture.—Of the parts of Agriculture.—Of the soil of the farm: what things are to be examined.—Which ground is best, and which is next to that.—There are many sorts of vines.—Land may be called good, or not good, or common.—How land is measured.—How a villa is to be situated, and what things belong to it.—In what situation a villa may be best placed.—Ox-stalls, and sheep-cotes, and cellars, and wine and oil vessels ars to be first made in a villa.—Of fences, which ought to be made to protect the farm.—For what purpose fences were invented.—Of the advantages and disadvantages, which may be extraneous in respect of the farm.—Things necessary to culture.—Of the number of the family, and in what time a ground may be tilled.—How many yokes of oxen are sufficient for a certain number of acres.—Concerning choosing oxen, and of the manner of proving them, and of taming young steers.—Of dogs, without which a villa is not safe.—How all the apparatus of farming instruments is to be provided.—In what situation things must be planted.—In what ground the olive may be planted, in what aspect and order.—In what ground the vine is to be planted.—In what place the poles ought to be fixed in a vineyard, and in what part.—Into how many months and seasons the year is divided, and when things must be planted,

and gathered out of the field.—How many days every fourth part of the year has, &c.—What must be done between Favonius and the vernal Equinox.—What things ought to be done between the vernal Equinox and the rising of the Vergiliæ.—What must be done between the rising of the Vergiliæ and the summer Solstice.—What is to be done between the summer Solstice and the Dog-star.—What must be done in the fifth interval.—What must be done in the sixth interval.—What must be done in the seventh interval, between the setting of the Vergiliæ and the winter Solstice.—In the eighth interval, between the winter Solstice and Favonius, what must be done.—Of the days of the moon.—Of manure and the dunghill.—Of the four kinds of planting.—Of the kinds of plants.—Of the times for transplanting, and what things are to be observed after planting.—Of Medica.—Of Cytisus.—How many Modii of beans, wheat, barley, and bread-corn are sown.—When things, that are sown, come up out of the ground.—From what leaves the seasons of the year may be known.—How plantations are to be defended.—The parts of an ear of corn, their names, and the reasons of having those names.—Of mowing, and the second mowing of meadows.—Of the harvest, and why it is called so.—Of the threshing-floor.—How ears of corn are to be kept separate for seed, and of threshing.—Of the stubble.—Of getting in the vintage.—Of gathering the olive.—Of hay-making.—Of laying up wheat.—Of laying up beans, pulse, and grapes.—Of keeping apples.—Of preserving the olive.—Of preserving Amurca.—Of taking out the fruits of the earth, that they may not be wasted.—How corn is to be taken out.—Of keeping and taking out Amurca.—Of drawing wine.—Of taking out the olive for use.—Of nuts, and the fruit of the palm-tree.—Of taking out grapes, apples, and the fruit of the service-tree, that were put up.—Of taking out the bread-corn, either for use, or for sowing or setting.

'Book II.—Of the origin and dignity of the flock.—Of rams and lambs.—Of goats and kids.—Of the swine.—Concerning oxen and cows.—Concerning asses.—Concerning horses.—Of mules and their young.—Of dogs.—Of shepherds.—Of milk, cheese, wool.

'Book III.—Of the villa department.—Of a perfect villa.—What things are to be bred and fed in the villa and about it.—Of birds in general.—Of thrushes.—Of peacocks.—Of pigeons.—Of turtle doves.—Of hens.—Of geese.—Of ducks.—Of hares.—Of wild boars.—Of snails.—Of dormice.—Of bees.—Of fish-ponds.'

If we have surpassed the Romans in accuracy of experiment, and in knowlege, we do not entertain more elevated notions relative to the importance of the subject which this learned antient discusses; for he observes of agriculture that 'it is not only an art, but a necessary and a great one, and that Agriculturists ought to aim at two things, utility and pleasure.'

The state of extreme luxury, prevalent in Rome at the splendid æra in which Varro flourished, gave a particular character to the farming department. The great object was

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not only to produce delicacies for the table, but to supply them in such abundance as to answer the demand of this metropolis of the world; where the plunder of a province was often squandered in a single entertainment. For this city, not only were gardens on a large scale laid out in beds of violets and plantations of roses, but to the villa were attached large aviaries for birds, extensive warrens for hares, capacious fishponds, and even inclosures for *snails*, which formed a delicacy at the Roman tables. We shall subjoin a description of one of the aviaries:

'A large building is erected, in the form of a Peristyle, covered with tiles, or with a net, in which they are able to confine some thousands of thrushes and blackbirds. Some add other birds likewise, which are sold dear when fatted, as ortolans and quails. Water must have admittance into this building by means of a pipe, and it must run gently in narrow channels, which may be easily cleaned; for if the water is diffuse, it is more easily made dirty, and it is rendered unfit for drinking; and it must be conveyed from the channels through a pipe, that the birds may not be incommoded with filth. It must have a low and narrow door-way, and particularly of that kind, which they call *Cochlea*, such as is usually made in a pit, where bulls are accustomed to fight. The windows must be few, through which the trees or birds on the outside may not be seen, because the sight of them and a longing after them make the birds, that are confined, grow lean. There must be sufficient light, that the birds may see where they may perch, and where their food and water are.

'The door-ways and windows must be covered round with smooth plaster, that the wet, or mice or other animals may not get in. Round the walls of this edifice in the inside there must be a number of perches, where the birds may rest: beside these, there must be perches inclined from the ground toward the wall, and others fixt across them gradually, at moderate distances, in the manner of lattice work used at scenic performances, and in the theatre. The water, which they are to drink, must be on the ground underneath, and the pellets for food must be placed there: these are generally made of figs and mixt meal. Twenty days before the thrushes are taken, they are more bountifully fed, and that is done gradually, and they are toward the last fed with finer meal.

'There are to be some additional conveniencies to this building. Opposite to this aviary there is one of inferior size, in which the keeper is used to preserve the birds, when they are dead, that he may give an account of the number of them to his master. When the birds are fit to be taken out of the aviary, they are confined in the smaller aviary, which is adjoining, with a larger door, with more light; and they call this the Store-room. When the keeper has secluded the number he wishes to take, he kills them: he does this privately, that the other birds, if they see it, may not despond, and die at a time unseasonable to the seller.'

Though most of the knowlege which Varro conveys cannot be highly valued by us, perhaps the mode which he mentions of preserving eggs (p. 225.) may not be unworthy of our attention. 'Persons (says he) who wish to keep them long rub them with fine salt, or wash them with brine three or four hours; and when this is done they lay them in bran or chaff.'

We are obliged to Mr. Owen for the labour which he has bestowed in preparing this work for the British public, and for the prefatory selection of particulars respecting the life of Varro. He informs us that, after having collated many copies of these three books, he found it no very easy task to make a translation of them. He may in general have given the sense of his author: but he is sometimes inelegant and incorrect, and he often uses obsolete or unappropriate terms. He writes of birds that are *covered*, and of *troops* of chickens, and tells the farmer that 'hay must be *cumulated*,' &c. We meet also with such language as the following: 'These are they whom you will have in your power:'—'without good fortune it is *frustration*:'—'the land is neither *cineritious* nor immoderately *dense*,' &c. Mr. Owen has, however, taken care to correct the coarseness which exists in a few passages of the original; well judging that a literal rendering of them would not add either to our learning or our virtue.

Mo-y.

Art. IV. *A Spital Sermon*, preached at Christ Church upon Easter Tuesday, April 15, 1800: to which are added Notes. By Samuel Parr, LL.D. 4to. pp. 161. 7s. 6d. Boards. Mawman. 1801.

Long Spital sermons are not altogether unprecedented; and Dr. Barrow once pronounced a discourse on this occasion, the delivery of which occupied *three hours and a half*: but this instance occurred at a period at which it was the fashion for the clergy to be diffuse and elaborate. Fortunately for modern hearers, no such custom now prevails; and divines, instead of being expected to turn the hour-glass before they conclude, would in general be deemed very tedious if they protracted their eloquence beyond twenty or thirty minutes. No one, however, would have required that Dr. Parr, in his sermon before the Lord Mayor, should confine himself within customary limits: his eminent celebrity attracted a crouded audience; and, persuaded that they should receive no ordinary gratification, they rather desired than feared an unusually extended address. That part of it which was actually delivered bears, perhaps, in point of length, the same proportion to the generality of sermons in the reign of George III. which the discourse of Dr. Barrow bore to those that were usually preached in the reign

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of Charles II.: yet, if the notes and observations which Dr. Parr has now subjoined had been inserted in the text, and been given to the audience from the pulpit, Barrow must have shrunk into a dwarf in the comparison; and instead of resembling our learned preacher to any brother clergyman either of antient or modern times, we should have sought for his prototype among the parliamentary orators during Mr. Hastings's impeachment, or among the indefatigable counsel on the state trials at the Old Bailey. Considering ourselves as readers, however, and not as auditors, we may say that Dr. Parr has, indeed, selected "a subject of great pith and moment;" and that he has discussed it with such ingenuity, and enforced his remarks with such numerous combinations of erudition, that he excites the liveliest interest, and commands a high degree of respect, even when the judgment hesitates to abandon itself to the swelling torrent of his eloquence.

Mr. Godwin's doctrine of universal philanthropy, as exhibited in his well-known work intitled "An Enquiry concerning Political Justice," having engaged the attention of men of learning and science, Dr. Parr deemed this a fit opportunity for publicly examining its merits, delivering his opinion respecting it, and marking the precise line of conduct which the duty of benevolence prescribes to us as social beings. Much as we admire the richness and variety of his language, we could have wished that, in this important discussion, he had been less rhetorical; that he had displayed less of the character of the literary combatant, and more of the calm and discriminating habits of the philosopher. If Mr. Godwin be (to use the preacher's words in allusion to him) 'an adventurer who is guilty of the glaring extravagance of attempting to render *immediate* service to the whole species,' this absurdity constitutes not a crime of that enormity which demands excessive severity of castigation: it is rather an amiable enthusiasm; and a Christian may find an example to '*justify*' him in shedding some tears of generous pity over that man, though an infidel, who is convicted of '*loving too much.*' The cry, however, was raised against Mr. Godwin; and though he had publicly acknowleged the inaccuracy of his original statements respecting the principle of benevolence, the declamation of Dr. Parr proceeds as if that doctrine had received no modification. We who love truth more than Plato, or than Socrates, do not admire this mode of treating an adversary.

With regard to the principle itself of justice, or benevolence, as it respects the smaller circles of private and social life, and the great circle of human beings; since it had become a topic of inquiry, it was fairly embraced by the preacher; and he

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was happy in the choice of a text of scripture which contains an exhortation to both parts of this duty, and includes, as the Doctor observes, 'the substance without the form of genuine philosophy;' Gal. vi. 4. *As we have therefore opportunity, let us do good to all men; especially unto them who are of the household of faith.* A critical remark is made on the original expression ἐργαζώμεθα τὸ ἀγαθὸν; which does not merely imply "let us *do* good," but "let us work or labour to do it;" for, as the Dr. shews in a learned note, the word employed by the apostle signifies *doing a thing with great effort*; ἔργον being applied by Greek writers especially to works of agriculture, and being derived *ab* ἤ ἔρα. Having explained the literal meaning, he proceeds to illustrate the doctrine of the text; and to discharge his duty on the present occasion by, first, examining how far, in the constitution of human nature and under the circumstances of human life, the principles of particular and universal benevolence are compatible; and, secondly, by making some observations on the charitable institutions over which those gentlemen presided, to whom his discourse was particularly addressed.

We are inclined to believe that the benevolent affections generally require to be warmed into expansion, rather than to be checked and contracted by any chilling hand: but it is possible for wild, mistaken, and impracticable notions of philanthropy to prevail; and for sanguine individuals, by commencing the theory and practice of benevolence at the wrong end, to subvert the principle itself from its very foundation. Such persons ought to peruse the sermon now before us; the substance and tendency of which may be collected from the succeeding passages:

'Whether we consider universal benevolence as a quality of nature, or a principle of action, it is highly expedient for us not to misunderstand it's properties or it's office. I admit, and I approve of it, as an *emotion* of which general happiness is the cause, but not as a passion, of which, according to the usual order of human affairs, it could often be the object. I approve of it as a disposition to wish, and, as opportunity may occur, to desire and do good, rather than harm, to those with whom we are quite unconnected. I approve of it as a capacity sometimes to receive uneasiness from their pains, and satisfaction from their joys; but an uneasiness and a satisfaction far *less* frequent, less intense, less permanent than the uneasiness and satisfaction which we feel for those around us, and by which we are stimulated to act, as we feel, in their behalf.

"A man," says the author of Ecclesiastes, "cannot find what is done under the sun, though he labour to seek it out; yea, though a wise man think to know it, yet he shall not be able to find it." Nature therefore preserved her usual œconomy and usual kindness, when she did not subject us to any exquisite or habitual anxiety for

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an object so indistinct, so huge, so far surpassing our powers of exertion and even apprehension as universal good As an aggregate of blessings it is indeed secured by the aggregate efforts of individuals; just as, in the artificial division of labour, through a large and complicated system, he that attentively performs the task allotted to himself takes the surest method of contributing most amply to the success of the whole.'—

'Is it my intention, then, to depreciate the propensity to "do good unto all men," in defiance of the text which commands us to labour in doing it? No. I mean only to state what, as an incentive to action, it ought to be, and what, as a part of our nature, it really is: and happy were it for those, who seem to be the loudest in its praise, if they practically fulfilled the purposes which it unquestionably is qualified to answer. As a *calm* desire of general happiness, it puts us on our guard against the silent encroachments of self-love, or the calm desire of our own happiness—it assists us in quelling the fury of our malignant passions—it raises us above the narrow and sordid aims of our selfish affections—it impells us to attend to the dictates of our reason, when employed in considering by what means the welfare of our fellow-creatures may be most effectually secured—it attaches us to those means, when they are discovered, for the sake of the end—it facilitates and regulates the operations of every amiable, but more confined affection, which may be suited to particular cases, and which produces a greater or less quantity of good, and diffuses it among more or fewer persons, according to the station in which we are placed, and the powers with which we are endowed—it dissipates those gloomy views of human follies and human vices, which, by frequent meditation upon them, contract the heart, and infuse lurking and venomous sentiments of general ill-will towards our species—it incites us to take a higher pleasure, in contemplating the brighter side of every man's character—his talents, his attainments, and his virtues—it prepares us for "doing good unto all men, as we have opportunity," without impeding us in our attempts to do it unto "them who are of the household of faith." Instead of separating us from those who are nearer, and therefore dearer to us, it eventually forms a closer union between them and ourselves, by representing them to us as parts of a great whole established and regulated by a common Creator, for the common purpose of happiness to all: and whether we deliberate before we act, or reflect after we have acted, it gives us a firmer confidence in the utility, a stronger love for the moral beauty of those particular affections, which, under the guidance of conscience, urge us to promote the welfare of their peculiar objects. If the modern philanthropists mean thus much only, their words are at a distance from their opinions; if they mean more, their opinions are at variance with facts: and I leave them to make their own choice, between ambiguity and errour.'

In a strain of grave irony, Dr. Parr then proceeds to address those who, elevated to the super-sublime of universal philanthrophy, undervalue the interests of kindred, friends, benefactors, and countrymen; and he concludes with the following splendid

splendid picture of the consequences resulting to those who are immediately connected with us, from an absorption of our private feelings and duties in vague notions of effecting the good of the whole species:

'We may ask, if the elements which give life and vigour to the moral world should be dissolved—if the mother could forget the child that "hanged from her breasts"—if the friend, "with whom we took sweet counsel together," should forsake us, when we are compelled to beg our daily bread—if they, to whose succour we ran on the first sight of their distress, and poured "wine and oil into their bleeding wounds," should ponder, ere they stretch forth their hands to rescue us from wretchedness, and pause, lest peradventure some other human being might be found a little more virtuous, and a little more miserable than ourselves—if the tears of the widow and the cries of the orphan should be disregarded, till their conduct had passed the ordeal of some rigid principle, or it *may* be too, of some untoward prejudice, in those before whom they lie prostrate—if they who have trodden the same soil with ourselves, spoken the same language, followed the same customs, enjoyed the same rights, obeyed the same laws, bowed before the same altar, should be no more endeared to us, than other men, whose kindness we have *never* experienced, whose faces we have never seen, whose voices we have never heard—If all these things were done under the pretence of some obligation, which stern, inflexible justice lays upon us, to be extreme in marking what is done amiss, and to weigh every action of man, every motive to act, every consequence of acting, in the balance which every individual may set up within his own bosom for adjusting in every case the direct and most efficacious means to promote the general good—what would become of society, which parental affection, which friendship, which gratitude, which compassion, which patriotism do now uphold? how changed would be the scenes around us? how blunted the edge of all our finer affections? how scanty the sum of our happiness? how multiplied and embittered the sources of our woe?

'But between such a state as philosophy recommends, and that in which the will of the Almighty has placed us, there is fixed a gulph, which neither our social feelings, nor our sober reason will suffer us to pass "into regions of sorrow and doleful shades," where love and mutual confidence can never dwell.'

Dr. Parr considers the theory, which it is the chief object of this discourse to expose, as produced by 'the incubation of modern philosophy on modern philanthropy.' True philosophy, however, whether antient or modern, does not willingly assist in the generation of monsters; and were she consulted, she would say that the portrait drawn by the preacher bore no resemblance to any of her children.

It will not be required of us to take any notice of the second part of this discourse, which relates to the immediate occasion of its delivery: but the *notes*, which are numerous and important,

portant, and which, together with the supplemental disquisitions, are seven times as extensive as the sermon, must not be passed over in silence. For their copiousness, the Dr. apologizes by urging his anxiety to place distinctly before the reader the opinions of many eminent writers on the interesting subject of benevolence; and in return for the labour which he has thus performed, the least compliment that we can pay is the offer of our thanks for the fund of learning which is here brought before our view.—The most prominent feature, in this vast miscellaneous Appendix, is an elaborate reply to the censures thrown on our English Universities by Mr. Gray and Mr. Gibbon. From an eulogy on our noble charitable Institutions, the transition was easy to a defence of the merit and utility of our national establishments for the advancement of learning and religion. Entering on this subject, then, with all the enthusiasm of a man of letters, and with the most ardent filial piety towards his *alma mater*, Dr. Parr is soon animated to a strain of the most vivid and empassioned declamation: in which he dwells on the advantages of these public seminaries; enumerates the long catalogue of distinguished characters which, even during his own life-time, they have produced; pays classical tributes to his friends; and endeavours to impress on the minds of his readers, the national importance of these magnificent seminaries. In his defence of Universities against Mr. Gibbon, and amid his praise of their members, Dr. Parr thus speaks of himself:

'Ill would it become me, tamely and silently to acquiesce in the strictures of this formidable accuser, upon a seminary to which I owe many obligations, though I left it, as must not be dissembled, before the usual time, and, in truth, had been almost compelled to leave it, *not* by the want of a proper education, for I had arrived at the first place in the first form of Harrow School, when I was not quite fourteen—not by the want of useful tutors, for mine were eminently able, and to me had been uniformly kind—not by the want of ambition, for I had begun to look up ardently and anxiously to academical distinctions—not by the want of attachment to the place, for I regarded it then, as I continue to regard it now, with the fondest and most unfeigned affection—but by another want, which it were unneceſſary to name, and for the supply of which, after some hesitation, I determined to provide by patient toil and resolute self-denial, when I had not completed my twentieth year. I ceased, therefore, to reside, with an aching heart: I looked back with mingled feelings of regret and humiliation to advantages of which I could no longer partake, and honours to which I could no longer aspire: I visited my companions, my rivals, and my instructors, when either my leisure or my circumstances permitted: I was assisted in a most gracious manner by the Chancellor and several Heads of Houses, when the degree of a Master had become requisite for me, in the pursuit of a most precious object,

ject, which I was not fortunate enough to attain; and upon the access, with which I was honoured at a very early period, to the presence of men, high in academical rank, and conspicuous for literary excellence, often have I reflected with the pleasure and with the pride of an ancient writer, who has more than once recorded his own intimacy with the poets and the statesmen of the Augustan age. The unreserved conversation of scholars, the disinterested offices of friendship, the use of valuable books, and the example of good men, are endearments, by which Cambridge will keep a strong hold upon my esteem, my respect, and my gratitude, to the latest moment of my life. Never shall I have the presumption to "disclaim her as a mother," and never may she have just occasion to "renounce me as a son"—ἔστι δὲ ἐχ ἕτος ἀχάριστος μόνον, ὅστις οὐ δρᾶ κακῶς ἢ λέγει, ἀλλὰ καὶ ὅσις σιωπᾶ καὶ ἀποκρύπτει, λήθη παραδίδους καὶ ἀφανίζων τὰς χάριτας." Julian, Orat. II. page 172, edit D. Petavius, 1614.

It is, however, confessed that the system of education in our Universities requires some improvement; and this, indeed, is a point that is generally admitted, because these institutions, which commenced in the Monkish ages, have not advanced with the general progress of science. Bishop Hurd hoped that a time would come when "their physics will be facts, their metaphysics common sense, and their ethics human nature."

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ART. V. *Thoughts occasioned by the perusal of Dr. Parr's Spital Sermon*, preached at Christ Church, April 15, 1800: being a Reply to the Attacks of Dr. Parr, Mr. Mackintosh, the Author of an Essay on Population, and others. By William Godwin. 8vo. pp. 82. 2s. 6d. Robinsons. 1801.

THE author of the "Enquiry concerning Political Justice" ought not to wonder that the singular tenets, which that book contained, should excite opposition: but we may allow him to feel something more than surprize, when the quondam friend of his bosom proclaimed open hostility against him, and by the epithets which he employed, certainly "*visited his* doctrine *too roughly.*" Mr. Godwin has unquestionably some reason for complaining of the manner in which the attack on his system has been conducted; and for considering the departure of his opponents from philosophic calmness into the regions of cutting sarcasm, and of acrimonious invective, as not more honourable to their minds than advantageous to their argument.

He first takes notice of the asperities levelled against him in Mr. Mackintosh's Lectures at Lincoln's Inn; after which he proceeds more particularly to examine Dr. Parr's Spital Sermon (see the preceding article): first enumerating the wounding personalities, and then entering into a consideration of the

the merit of the reasoning, or as he terms it *declamation.* He tells the Doctor that utility, the *criterion* of virtue, is not once mentioned in the whole Sermon, and that he (the Doctor) lays his principal stress on the *motives* of virtue; 'I, however, on the contrary, (adds Mr. G.) regard it as the proper and eminent business of the moralist, to call the attention of his fellow men to the criterion of virtue.' To this remark is annexed the following candid and ingenuous confession of error:

'My mind, indeed, in writing the Enquiry concerning Political Justice, was so deeply and earnestly bent on this, as to lead me to throw an undue degree of slight and discredit on the ordinary, and what I would now call the most practicable motives of virtue. I am certainly sorry that the treatise I wrote is affected by this error; I feel, since Dr. Parr is so pleased to express it, "some degree of contrition," that the detection of this oversight "had not occurred to the writer" before the book was given to the world.'

The great object of this pamphlet is to shew, in opposition to Dr. Parr, that the doctrine of Universal Philanthropy, even as stated by the author, is not accompanied by so long and portentous a train of evils as the Sermon represents. 'Philanthropy (says Mr. G.) is a bank in which every creature that lives has an interest; the first and preferable tallies being, by the very nature of the case, in possession of those who are nearest to us, and whom we have most opportunity to benefit.' He then states his doctrine, without a figure, in these words: 'I would desire to love my children; yet I would not desire so to love them, as to forget that I have what we were accustomed to call, *higher duties.*' Against this hypothesis, no reasonable objection can be made: it is the Benevolence taught by Christ, in the parable of the good Samaritan. Dr. Parr remarks that our Saviour *justified* the deed of the Samaritan: but, says Mr. G. 'Christ did not "*justify* the deed." He applauded it; he has immortalized it; he has bidden all his followers go and imitate that deed, which Dr. Parr thinks he has barely justified.'

Mr. G. is most embarrassed by the objections to his system which are advanced in an *Essay on Population* *. He admits the ratios of the author of that work in their full extent, and confines himself to repelling their conclusions; and here a very aukward task is imposed on him. We, however, shall leave it to the inhabitants of the millenial state, when wars shall cease and when population shall have reached the utmost limit of subsistence, to determine whether it will be most advisable to expose children, as is the practice in China, or to dispatch the old and useless, according to the custom of the Hottentots.

* See M. R. N. S. vol. xxvii. p. 1.

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Our readers will recollect that the principle of the *Essay on Population* is that Population, left to itself, increases in a geometrical, while subsistence can only increase in an arithmetical, ratio.

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ART. VI. *Remarks on the local Scenery and Manners in Scotland,* during the Years 1799 and 1800, by John Stoddart, LL. B. 2 Vols. Large 8vo. pp. 650. 2l. 2s. Boards, with the Plates tinted; or 3l. 3s. Boards, with the Plates coloured. Miller. 1801.

IT is rather unfortunate for the writer of these Remarks, that the practice of reading Prefaces has been recommended by the inimitable author of Gil Blas; and that the recollection of the soul of the Licentiate prevents us from ever passing over any prefatory matter: for we should certainly have entertained a more favorable opinion of Mr. Stoddart's abilities, had we rushed at once *in medias res*, than we formed on perusing his Introductory Observations. In his account of the tour itself, though his language be not simple, his descriptions are in general accurate, his narrative is amusing, and his remarks are sometimes ingenious. If others, then, like ourselves, should be displeased at the very threshold, we advise them to persevere, and to examine the interior of the building; and we promise them that their dissatisfaction will be succeeded by pleasure.

The author's observations on Edinburgh and its vicinity are perfectly just: but we shall not detain our readers with any account of them, because the subjects have been frequently described. We could have wished that Mr. S. had abstained from the following reflection on Mr. Hume, which was unprovoked, and wears the appearance of great illiberality:—'ascending by a winding and picturesque road up the Calton Hill, you reach the church-yard, where the *monument* of David Hume is placed, conspicuous in its situation, but very simple in its design; it is said to be his own choice, and is copied from the antique with more taste than might have been expected from such a writer.'—The taste of Mr. Hume and that of Mr. Stoddart are unquestionably very different; and it is not in the power of 'such a writer' as Mr. S. to remove the historian from the eminence which he deservedly occupies.—From this part of the work, we shall extract what has been advanced on the meaning of the term *picturesque*. As it is an epithet which the author is fond of attributing to a variety of objects, it is just that he should have an opportunity of explaining his own ideas of its import:

'Arthur's Seat, when seen detached, as it is here, presents, perhaps, too lumpish and formal an appearance for the painter; yet it would

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be wrong to infer that it is totally incapable of picturesque management. It may either combine with other objects, which take off its formality, as in most of the western views of Edinburgh; or it may come so near, as to fill the eye by its magnitude, and form a picture of itself. In the latter case, it suffers much by a want of the wood, with which it is said to have been formerly covered, and still more by the raw appearance of the stone-quarries which have been carried along its cliffs; yet with these defects, it is incredible, how grand and beautiful it may be made to appear, by a happy choice of situation, and favourable circumstances of effect. He is but a young student in the picturesque, who does not know, that mere form is a very subordinate consideration, in the objects of Nature. If she has opportunities of scattering her gay colours, of spreading her aerial veils, of distributing her bold lights and shades; but above all, if she has great magnitude to work upon, there is no asperity of form, no staringness of feature, which she cannot chasten or subdue.

"Curse on the pedant's jargon" [says Mr. Knight], "which defines
Beauty's unbounded forms [by] given lines."

'Yet this is a pedant jargon, from which few writers, on such subjects, are wholly free; and something very like it may be found in this poem itself, applied to the most striking objects of English landscape.

'I shall here beg leave to make a short digression, on the meaning of the term picturesque; and as I have more respect for true etymology, than is commonly paid to that science, I shall begin with the derivation of the word. Its original, I apprehend to be, the Italian *pittoresco*, which, according to the general analogy of our language, we might very allowably translate *painterish* (for our *ish*, the Teutonic *isc*, the Greek ικος, and the Italian *esco*, are all of the same family); and it must have been first applied to whatever seemed to *belong to*, or to be the exclusive province of the painter. As far, therefore, as the sublime, or the beautiful could be conveyed by the pencil, they were properly termed picturesque; and many objects, whose predominant characteristics were neither sublimity, nor beauty, being equally fit for painting, received the same denomination. But this was not all: the painter is rather a man of genius, than of science; his object is not so much to instruct, as to please, and surprise. Even among the objects of his delineation, therefore, some are more congenial to his own feelings, than others; and he delights rather in the intricacy, and variety of diversified nature, or of eccentric art, than in the common, every-day productions of the former, or the regular, systematic combinations of the latter. On the other hand, the painter is also a man of taste; his love of the novel and irregular is chastened, by a certain harmony of feeling; and there are extravagances, to which, as unsuitable to his art, he refuses the title of picturesque. From these considerations, it will appear, that in judging of this subject, no principle, applying only to a part of any composition, or to a particular quality in that part, can be allowed to weigh against the combined effect of the

whole. Colour may be corrected by form, light by distance; and the soft flowing lines of beauty, the whimsical breaks and abruptnesses of the romantic, or the continuity and massiveness of the sublime, may all, by the powerful operation of nature, be rendered subservient to picturesque effect.'

On leaving Edinburgh, Mr. Stoddart pursued the banks of the Esk; and he notices with that enthusiasm which the scenery is well calculated to inspire, those beautiful spots that occurred in his walk to the upper part of the Clyde. Here, as was most natural, he was delighted with the Falls of that river; a scene to which no description either of the pen or of the pencil, that we have ever seen, has done full and appropriate justice. As Mr. S.'s account, however, is written in an animated and amusing manner, we shall transcribe it for the entertainment of our readers:

'The beauty of the afternoon rendering us anxious to visit the falls of the Clyde before dark, we struck off the road at Ravenstruthor toll, after passing through the village of Corstairs, and by cross paths arrived at Bonnyton, the seat of Lady Ross. The house itself is a handsome modern edifice, seated on an eminence, which overlooks the banks of the Clyde, surrounded with rich wood, and commanding a great variety of noble scenery; but the chief, and almost unrivalled boast of this estate is, that it includes within its boundary two falls of so majestic a river. The liberal proprietor has, with great taste, disposed these beautiful grounds, so as to second the favourable dispositions of Nature; and with equal public spirit, has laid them open to the admiration of strangers without discrimination. Such instances cannot be too much praised, especially when compared with the selfish conduct of those, who, after torturing a beautiful spot by their miserable improvements, lock it up for their own exclusive gratification. But liberal taste, and generous sentiment, cannot be separated: and there is no heavier accusation against the modern Improvers, than that their system is a system of exclusion and selfish enjoyment. They mistakenly flatter the natural pleasure which property gives its possessor, and which, in order to be virtuous, to be noble, to be true pleasure, must regard only the power of doing good. The more noble and interesting was the scene, the more did we feel impressed with gratitude to the proprietor, for the facilities afforded in viewing it. At the lodge is a porter, who will attend you to the chief points of view. As is usual with such guides, he would have first conducted us to a summer-house built in front of Cora Linn, the fall nearest the house; but unwilling to be so restrained, I made my way to the nearest part of the bank, where it burst full on my view. I had never seen any object of the kind at all comparable to it in magnitude—Lowdore, in Cumberland, when I visited it, was the mere skeleton of a fall; but here a vast swelling river poured, in one foaming sheet, from a height of eighty feet into the abyss below. The size, the roar, and fury of the cataract, at first absorbed me in astonishment: the very rapidity of the water made

made it seem, to a stedfast gaze, immoveable; and the fineness of the foam gave it the flaky, and substantial appearance of wool. In regard to form, and distribution, there are views, to which a gushing *spout* is most suitable, as where you are barriered and overshadowed by black, unscaleable crags, or where, standing far below, you see

" The torrents shooting from the clear blue sky :"

there are also some, in which a mere *slide* has a beautiful effect; but to an open and extensive scene, nothing can be more appropriate, than this fall, partly broken, and partly continuous, which first tumbles precipitately over a small descent, then sliding along a craggy ledge, rushes, at last, in one wide-spreading sheet, to the bottom. I was surprised to find a volume of spray, so much less than I had expected, from such a body of water; but my ideas had been mostly taken from drawings; and I have since remarked, that it is a very common error, even among good artists, to envelope their water-falls in an unnatural cloud of mist. I have dwelt thus long on the fall itself, because it first seized, and long rivetted my attention; but its accompaniments are so grand, so varied, so characteristic, that they deserve, if possible, greater admiration. The upper part of the river proceeds from a dark recess, formed by steep, rugged cliffs, and wood, and the deep chasm below is of like feature, its rocks dark and dripping, stained with various hues, and broken into huge masses overspread with moss, ferns, and hanging weeds, and crowned above with shrubs, and wild luxuriant wood. On a lofty crag, immediately above the fall, stand the picturesque remains of the old castle of Cora: Cora House is in a more sheltered situation near it; and in some points of view, you may, at the same time, include the mill, which is built under the rock, on the very edge of the fall; a situation not merely dangerous in appearance; for I was told by one of the ladies, to whom the estate belongs, that in the great overflow of the Clyde, in 1782, a mill on the same spot was entirely carried away.

' Of the name *Cora*, I know not the origin, unless it be the Gaelic word *Corry*, a hollow: the word *Linn* is used, in many parts of Scotland, with various acceptations; the original Gaelic *linne* is simply a pool of deep water; a word so general, as to be applied to that arm of the sea, improperly called the *Linnhe Loch*, on the coast of Argyle: such pools being common at the foot of cascades, the word *Linn* is applied to them, as in Burns's Despairing Lover, who " Spak o'lowping o'er a linn :" and, finally, it is sometimes used, to express a deep chasm in rocks, between which the water flows.'

In the estimation of several travellers and artists, the Stonebyres Fall is considered as equally beautiful with Cora Linn: but Mr. S. is of a different opinion. He has, however, done justice to it, though it be not his favourite, in the following short description:

' The Stonebyres Fall is about a mile below the bridge; we had examined it before; but as it lay so near the road, we returned to

take a last look at it. By some persons it is preferred to Cora Linn, being equally high, and pouring its waters down, in a more continuous sheet. I own, I am very differently impressed: the variety, the breaks, and the spreading out, of the water itself, in Cora Linn, render it much more interesting; but when to these I add the effect of all the accompanying circumstances, the cattle, the mill, the very wild rocks, and woods, I cannot think, that the two scenes will bear any comparison. Here are, indeed, rocks, and wood, which might be called sublime, were they not near a standard of so much greater sublimity; and, upon the whole, the fall of Stonebyres is too attractive, not to claim the greatest attention from every lover of Nature. It was here, that a friend of mine, incited by an ardent curiosity to observe the picturesque effect of the descending water, waded to a rock in the middle of the stream, on the very edge of the fall. Such an experiment could only be tried, when the water was exceedingly low; nor then, but with the most extreme caution, by sliding the feet alternately forward; had they been lifted, in the least degree, from the ground, the force of the rushing stream must have inevitably borne him over the cataract.'

We have seen a beautiful view of this Fall, from the pencil of that excellent artist Paul Sandby.

Mr. Stoddart followed the course of the Clyde to Hamilton, and thence proceeded by Bothwell Castle, and Blantyre Priory, to Millheugh on the Calder, the seat of the late Professor Millar, who is respectably known in the literary world by his Inquiry into the Origin of the Distinction of Ranks in Society, and by his work on the English Constitution. With this Gentleman, whose loss will ever be lamented by those who were honoured with his intimacy, Mr. Stoddart says he passed a most agreeable day. Few men, indeed, ever possessed greater powers of pleasing than Mr. Millar; his conversation was recommended by vivacity of thought, fluency of expression, and ingenuity of remark; and in his conduct he was benevolent, friendly, sincere, active, and ingenuous.—*Multis ille bonis flebilis occidit.*

Glasgow, with its University and manufactures, next attracted the author's notice; whence he was naturally led to the Towns of Paisley and Renfrew. He then visited Dumbarton Castle; and pursuing the beautiful vale of Leven, (in which he observed Smollet's monument, erected by his kinsman and namesake,) he arrived at the famous Lochs Lomond and Long. On farther prosecuting his journey in this direction, he reached Glen Croe:—this is in itself so curious and interesting an object, and it has here introduced to our acquaintance a character so full of simplicity and goodness, that we shall present the account entire to our readers:

'Upon entering Glen Croe, a new scene of savage magnificence is presented, by the bold rocky mountains, which shoot up to the clouds,

clouds, and approach so close, as to imprison you between their folds. The narrow bottom of the valley is occupied by a dashing torrent, and the road is carried along its course, as nearly as the convulsive breaks and rocky fragments will permit. In short, the wildness and sublimity of this scene, which, in general, was on too broad and simple a scale for the pencil, surpassed any thing we had hitherto seen, and was scarcely rivalled, in its own style, until we reached Glen Coe, on the borders of Inverness-shire. At the opening of the glen, is Ardgarten, the residence of —— Campbell, Esq. of Armidale, a picturesque mansion, appearing, from the lake, delightfully situated. Our curiosity, however, was more attracted by the wild features of the landscape; and fortunately meeting with a shepherd, who dwelt in the glen, he accompanied us a considerable way, pointing out every thing remarkable, naming the places, describing, and making observations on them, with equal civility, and good sense.

'In consequence of such information, and of my curiosity to explore singular scenes, I was led to some, which, as far as I know, have escaped all the picturesque travellers in this lonely spot. From the appearance of the stream, few people are induced to quit the road to examine it: yet it affords a remarkable instance of such romantic scenery, as sometimes occurs unexpectedly, in Scotland, among objects which do not seem to promise it. The rocks, lying in its course, consist of fragments, fantastic in form, and vast in magnitude, torn from the sides of the adjoining mountains, and piled confusedly together. Upon a near approach, you find, that the water, forcing its way amongst them, has increased their picturesqueness, by its powerful operation: in one part it rushes violently along, tumbling over them in cascades; in another it is only heard to growl in an inaccessible dungeon below; and in several places it has formed the most extraordinary caverns and excavations. One of these, into which I descended, with my friend Mackenzie, might have passed for the grotto of a naiad, designed with peculiar fancy. At one end the sunbeams, admitted through different apertures, played upon the water; at the other, a small cascade glittered in the gloom: the sides were wrought into various odd forms by the whirlpools, and in one part, a natural chair was scooped out of the rock.

'The day began to wear away, as we pursued our journey, and being somewhat fatigued, we called at a lonely cottage, a little distance from the road, to procure, if possible, some refreshment. We were agreeably surprised to find, that it was the residence of William Gibb, the shepherd, who had so obligingly directed us, in the morning; and he, on his part, seemed delighted to entertain us with the best fare his cottage could afford. Whilst his wife was busied in preparing it, he sat, surrounded with his children, on the green, before his door, and conversed very intelligently on his own situation, and on the objects around him. "The glen," said he, "was not always so deserted as it now appears. At yonder height, in the mountain, are traces of cultivation, in a spot, inaccessible to the plough, and which, consequently, must have been wrought by the hand. On that other eminence are the remains of a *shieling*, to which

in the warm months a whole family resorted, with their cattle, and returned to the lower grounds against winter. But all these things," added he, " were when this country was inhabited." The observation was simple, but forcible. The system of farming, which now prevails over almost the whole of the Highlands, necessarily annihilates the population ; and this part of the empire seems to be converted into a mere sheep-walk for the rest. I will not pretend to say, that this partial evil, in modern politics, is not compensated by the prevalence of manufactures, and other employments, in the more populous parts of the empire ; but still it is an evil to the places where it prevails. The love of society is an appetite to the human mind ; and we feel a sense of privation, when we behold whole regions depopulated. This was the feeling of an amiable nobleman, who told his factors, that he would rather see one human being, on his estates, than a hundred sheep ; but the general prevalence of a system supported by pecuniary profit, will overcome the exertions of an individual : and if population is to be equalized, it must be by equalizing the distribution of employments. Manufactures, perhaps too numerous in the Lowlands, must be introduced into the Highlands ; with their aid, agriculture will be enabled to make a more rapid progress ; but it is in vain to expect any great political advantage, while private interests, and natural causes are in opposition to it.—To return to the hospitable shepherd. As soon as the refreshment was prepared, we entered his cottage, which was as poor as the generality of Highland huts, built mostly with *divots*, a kind of turf, and thatched with *brackens*, or long fern ; but the " gude wife" had very neatly served up some curds and milk, whey, butter, cheese, and oat-cake. Thus poorly situated, upon an income, which at the utmost amounted to 14*l.* or 15*l.* a year, lived the shepherd, his wife, and seven children, in a hut scarcely able to keep out the rain, even during the summer, and in the midst of one of the wildest glens in Scotland, inhabited by only two or three cottagers ; yet he seemed tranquil, contented, and even happy ; and his chief complaint was the want of opportunity to educate his children.

' I left this worthy man, with admiration : and winding my tedious way up the glen, at length reached the summit, called *Rest and be Thankful*, from an inscription carved by the makers of this military road in 1748. Here, a green seat, near the twenty-ninth milestone, is no disagreeable place of repose, to the wearied traveller, after a fatiguing ascent, and affords him a good view of the vale, with the zig-zag road, which he has just climbed. Notwithstanding the height is so considerable, the glen, which turns to the right, is watered by a lake, called Lochan Restal, and closely shut in by precipitous rocky mountains. Among the cliffs is heard a remarkable echo ; and several small torrents rush down their sides. One of these, called the Eagle's Burn, is frequented by those birds : they are of a large, grey kind : I saw two of them hovering about the mountain tops ; and was told, that they had been known to fly more than a mile across the glen, with a lamb in their talons. The road descends from hence, accompanied by small cascades, which are fed from the lake ; and turning on the left, enters the green,

green, but bleak, and unvaried vale of Glen Kinglas. Mr. Gilpin has unaccountably reversed the characters of Glen Croe, and this vale: it presents none of the ruggedness so observable in the former, and is equally destitute of wood, until you approach its opening, on the banks of Loch Fyne.'

The Lochs Fyne, Awe, and Etive, were then visited by the author; who concludes his first volume with an account of Mull and Staffa.

Our limits prevent us from dwelling on the contents of the second volume, which likewise presents us with much that is amusing: but, as we have travelled over the same ground lately in company with an intelligent lady, Mrs. Murray *, our readers will have less reason for regretting our silence on this part of Mr. Stoddart's tour. The line of the Forts, the Murray Firth, the Banks of the Spey, and the Middle Highland Road, including in it the romantic scenery of Glen Tilt, Blair Athol, Killicrankie, Faskalie, and Dunkeld, have been frequently described, and are here enumerated in their order. The counties of Stirling and Fife, the vicinity of the Tweed, Strath Earne, and Loch Tay, then engage and occupy for a considerable time the attention of the author.—From this part of the work, we transcribe the short account of the ruined Tower of Gilnockie, and with it must terminate our extracts:

'The whole road from hence to the border is beautifully diversified with gentle eminences and declivities, well clothed with trees, and enriched with seats, villages, and hamlets. Among these may be noticed Irvine, the residence of Captain Maxwell, a neat villa, designed by Holland, and situated on the banks of the Esk, near the mouth of a small stream, called the Tauras. The most interesting object, however, is the ruined tower of Gilnockie, which receives importance from the story of Johnie Armstrong, the most popular of all the border-chiefs. Something, perhaps, is to be attributed to the partiality of his poetical historian; but there can be little doubt, that even these licentious plunderers had their amiable and heroic qualities, which gave dignity to their conduct, and insured the attachment of their followers. Nor, perhaps, was it a very sound policy, in the Scottish monarch, to deprive himself of the services of a hardy and numerous body of men, habitually hostile to that power, which he had most to fear. In reading the old ballad, we instinctively join in the admiration of Johnie's splendour, and liberality; we participate his generous indignation, against the treacherous king, and his tender recollections of his son and brother; nor while we contemplate this roofless and deserted pile, can we help being struck with his dying exclamation:

"Farewell, my bonie Gilnock Hall,
Where on Esk syde thou standest stout!

* See M. R. vol. xxxi. N. S. p. 398.

Gif I had lived but seven yeirs mair,
I wad haif gilt thee round about."

Not far from this, the Liddel, falling into the Esk, marks the boundary of the two countries; and the road continues, within the English border, by Longtown to Carlisle.'

The volumes are concluded with some remarks on the general principles of taste; in which, we think, the author is not more fortunate than in his dedication and preface. We meet with a number of hard words, in themselves scarcely intelligible, but in their present combination and arrangement conveying no idea whatsoever to our minds.

This elegant work is embellished with thirty-five pleasing views; all of which, however, are not of equal merit, either in the design or in the execution. The views of Fingal's Cave, Kenmare, and Cullean Castle, (the seat of the Earl of Cassilis,) are among the best in the collection.

S.R.

ART. VII. *Life of Bonaparte, First Consul of France*, from his Birth to the Peace of Luneville: to which are added, an account of his remarkable Actions, Replies, Speeches, and traits of Character. With Anecdotes of his different Campaigns. Translated from the French. 8vo. pp. 410. 8s. Boards. Robinsons. 1802.

THIS compilation appears to be one of those works with which the press daily teems, and the chief object of which is to render public curiosity a source of individual pecuniary advantage. The author does not seem to be emulous of establishing a title to public regard on the basis of honorable fame: but, if he can furnish amusement for an idle hour, if the pretty trifler, the fashionable lounger, and the family party, purchase and commend his book, the rewards which he seeks will be obtained. *Diis miscent superis.*—A luminous and yet a concise account of the campaigns of Bonaparte, and a full detail of his political atchievements, would be a valuable present: but the pages before us can boast only the merit of relating some anecdotes and traits which had escaped other writers. If the author's hero be no longer viewed as the saviour of oppressed nations, the subverter of antichrist, the restorer of Palestine to the descendants of its antient race, and the harbinger of arts and polished manners among the barbarians of the East,—if the period of this jejune enthusiasm be past, and if his name have ceased to command devotion and regard,—he still excites lively interest; his power inspires dread; his talents and his perseverance command respect; his future measures are regarded with apprehension; the destinies of Europe seem to be placed in his hands; and on the conduct which he thinks proper to pursue, will depend its agitation or its repose, and the happi-

ness or misery of myriads of men. A volume professing to develope such a character cannot want readers.

The first distinction can be reached only by few, but considerable eminence is within the grasp of a greater number. The passage underneath exemplifies a part of the system by which the one and the other are attained:

'Bonaparte's indefatigable mind was so constantly employed, that he spent many hours of the night in study. During his stay at Nice, one of his friends, being in the most urgent want of his assistance, went to his apartments long before day, and, not doubting but he was in bed, knocked softly at his door, for fear of disturbing him too abruptly: but upon entering his chamber, he found to his surprise Bonaparte dressed as in the day, his police cap on his head, hard at work, plans, maps, and numerous books, lying open around him. "What," said his friend, "not yet in bed!" - "In bed!" replied Bonaparte, "I am already risen."—"Indeed!"—repeated the former; "What so early?"—"Yes, so early: two or three hours are enough for sleep."

The opening buds of Bonaparte's future fame and greatness here present themselves:

'The time which elapsed between the commencement of the revolution, and the famous siege of Toulon, in December, 1793, was wholly employed by Bonaparte in the study of tactics, which he pursued in retirement and obscurity: for, till the siege of Toulon, he might be said to have lived unknown. It was at that remarkable period he first attracted notice, by the display of those great qualities which would no longer be suppressed: he was then but twenty-three years of age, and was an officer in a company of artillery.

'Barras and Freron, at that time representatives of the people, were sent to superintend the siege. At the attack of the redoubt of fort Pharo, they observed a young officer extraordinarily busy, in directing the corps of artillery that was under his command. Calm and intrepid, amidst a thousand dangers, he was every-where in an instant, displaying at once coolness and activity. At last, his wounded cannoniers scattered round him, and swimming in their blood, he was seen serving, almost by himself, a piece of artillery, charging, loading, ramming, in fact, undauntedly performing the whole business of his men. Upon enquiry this young officer was found to be Bonaparte.

'The two representatives, witnesses of his extraordinary skill and valour, immediately advanced him to the rank of general of brigade.'

Soon after the siege of Toulon, he was put under arrest as a terrorist; and, though unable to convict him, the government removed him from the artillery to the infantry. Remonstrating against this injustice without success, he requested leave to quit France for Constantinople, which was also refused:—an incident which farther assimilates his history to that of Cromwell.

The

The part which this General performed on the 13th of Vendemiaire (4th of October) is here glossed over with much address; and it is contended that, if the armed force had been placed in hands less skilful, far more blood must have been spilt:—but it cannot be a source of satisfaction to the Chief Consul, nor of pride to his admirers, that he laid the foundation of his lofty pre-eminence by taking a share in a contest between the convention and the sections of Paris; and that his appointment to that command, which proved the basis of his future fortune, arose out of his having shed the blood of French citizens and revolutionists.—The public, however, have heard enough of his military and political exploits; we will now lay open to them a private scene in which he appears:

'After the inauguration of the directory, Bonaparte, as general of the armed force, waited on each of the five directors. Carnot, who was the last nominated on the refusal of Sieyes, lived at the top of a house, beneath the ruins of the Luxembourg, the apartments preparing for him not being ready. It was on a Monday that Bonaparte presented himself, which was the day in the week on which a certain author was in the habit of regularly visiting Carnot. When Bonaparte entered, this author was singing a new air, which a young lady accompanied on a piano-forte. The appearance of Bonaparte put a stop to the music. Seeing five or six tall young men (his aid-de-camps) come into the room, followed by a little well-made man, introducing and expressing himself with dignity, and bowing to the company with that air of ease and politeness, which, it must be owned, formed a striking contrast with the manners and appearance of most of the generals who had appeared before, such as Rossignol and Santerre: the author in question seeing this, asked Carnot, in a whisper, who that *gentleman* was. Carnot answered, it was the general of the armed force of Paris. "What is his name?" said the author.—"His name is Bonaparte."—"Is he a man of sense?"—"I really do not know."—"Has he great military skill?—"So it is said."—"What has he ever done that is remarkable?"—"He is the officer who commanded the troops of the convention on the 13th of Vendemiaire." This was enough for the enquirer; the shade deepened in his countenance: he was one of the electors of Vendemiaire, bigottedly attached to his own opinions; and he retired silently to a corner, observing this *gentleman*, as he had himself called him, whose open countenance, beaming with expression, could not fail to have pleased him, but from what he had just heard from Carnot.

'Bonaparte, seeing the young lady still at her instrument, and the company attending solely to him, said, in a tone of gentleness, "*I have put a stop to your amusements; somebody was singing, I beg I may not interrupt the party.*" The director apologized; the general insisted, and the lady, at last, played and sung two or three patriotic airs: Bonaparte, after amusing himself a few minutes longer, rose and took his leave.'

The

The traits sketched below, however, indicate the haughty temper of this hero:

'The emperor's ministers at Campo Formio, on the treaty of peace, endeavoured to employ that cunning and deceit so usual in courts, and which has generally been denominated good policy; but this suited ill with the candour and openness of Bonaparte's mind: a variety of difficulties too were thrown in the way of the treaty, from the Emperor's not having given sufficient powers to his ministry. Bonaparte, conceiving that the proposals made by the French government were slighted, or at least not sufficiently attended to, with a degree of warmth, which circumstances rendered excusable, he took up a beautiful piece of china that stood near, and breaking it it into a thousand pieces, said to the council, *Since you will have it so, thus will I reduce you to dust:* and he instantly quitted the room. M*** ran after him, but could only overtake his secretary, whom he entreated most earnestly to bring back the General, showing him a letter, four pages long, which he had been writing to the Emperor, and which he was sure, he said, would bring him to his senses. The courier set off immediately, and a few days after the treaty was signed.'—

'After signing the treaty of Campo Formio, Bonaparte returned to Paris, where he was received with the most lively demonstrations of public gratitude. He was afterwards named plenipotentiary to the congress at Rastadt. The slowness of the proceedings in this congress, the useless discussions which took place there, the insincerity that pervaded all its negotiations, in short, every thing seemed to announce beforehand, that the Austrian party did not wish for peace, and that the object of the emperor was merely to gain time, that he may recover his losses and begin again with new forces. Bonaparte was one of the first to perceive this; yet he repaired thither, and knew how to preserve the dignity due to himself and the nation he represented. Amazed at meeting count Fersen, the Swedish ambassador, there, the declared enemy of the republic, he openly insisted that no French minister could or ought to treat with this man. The count prudently withdrew, set off for Stockholm, and the king his master sent another person to supply his place.

The following anecdote refers to an event which had a considerable effect in relation to the French revolution:

'Some intimate friends of Bonaparte talking freely with him concerning the treaty of Campo Formio, observed, that he had allowed the Emperor great advantages in giving up to him the spoils of Venice, and that the destruction of one of the most ancient republics in the world had served only to indemnify the Emperor; and what was more, through the success of a republican General. *I was playing at vingt et un*, said the conqueror, *and being twenty, I stood.*'

The use which Mr. Pitt made of this circumstance, in a speech which needed only to be as judicious as it was eloquent, will not soon be forgotten by persons who give attention to such matters. This play with the independence of states, this barter

barter of the liberty of foreign communities for the extension of the French territory, imparted a salutary lesson which was lost only on the insane or the unprincipled part of revolutionary amateurs. The horrors of Helvetia, and the transactions with the American envoys, completed the instruction.

A tale widely differing from the following statement, and one which we fear is more authentic, has been circulated:

'When Bonaparte abandoned the siege of St. Jean d'Acre there were a great number of wounded, and few means to carry them away; he was setting off with his staff when they informed him of this. Alighting from his horse, the rest followed his example; the horses were sent to the sick, and Bonaparte marched on foot, during three days, over the burning sands of the desert.'

Happy will it be for the world, if the subject of these pages be contented to realize glory of the sort which the subsequent extracts record:

'Bonaparte's first care, on being appointed first Consul, was to tranquillize la Vendée; and General Bernadotte was sent thither with a powerful force. Moderation and persuasive measures were the principal arms he made use of for the re-establishment of peace in that country, which had experienced all the horrors of civil war. Force was only employed against those who, with arms in their hands, determined to persist in fanning the flame of intestine commotion. They sent quietly home all the poor wretches deceived and rendered fanatic by priests; peace was offered to the principal leaders, and the terms were accepted; tranquillity began to revive, and in a short time there only remained a few hordes of banditti, to whom peace is unnatural, and who find in civil and internal divisions alone the mean of retaining an usurped authority, and an aliment to their fury.'—

'In the interior, Bonaparte made every effort to pacify and unite the factions, established freedom of general worship, infused confidence into every breast harrassed by the storms of the revolution, and gave them hopes of a peace they had so long sighed for. Regularity succeeded to trouble and disorder; the different branches of the military establishments were re-organised; the arbitrary proceedings were destroyed; the civil administrations experienced some useful changes; and the tribunals regained their activity. The list of emigrants was closed; and the sun of prosperity began to shed its benign rays on our country.

Though the account of the Consul's second campaign in Italy consists of little besides extracts from dispatches already made public, and from the journals, and though they are put together with little method or discrimination, it still forms the most interesting part of the work. This campaign, whether we consider rapidity of execution, the difficulties surmounted, the success obtained, or the consequences to which it led, furnishes the page of history with a narrative which has scarcely a parallel.

ART. Jo.

ART. VIII. *Sermons on evangelical and practical Subjects;* designed chiefly for the use of Families. By Samuel Lowell. 8vo. pp. 396. 7s. 6d. Boards. Ogle, &c. 1801.

OF all the classes of publications, volumes of sermons are perhaps multiplied with the greatest facility. Every well-educated clergyman, who disdains to be dependant on the labours of others, can furnish from his manuscript stores a selection of discourses for general perusal; and if there were a paucity of books explanatory of scripture, and conducive to the practice of Christian morality, we should exhort divines to preach from the press as well as from the pulpit: but, since the public are in possession of so many excellent sermons, there can be no good reason for swelling the already enormous list, unless the new compositions possess some prominent merit either in the elucidation of religious subjects, or in the elegance and force of their language. A serious, pious, and practical tendency is in general the attribute of all sermons; and when they are preached in the ordinary discharge of clerical duty, to Christian congregations, little else is necessary: but something more is requisite when they are exhibited to a fastidious public, and challenge the investigation of scrutinizing criticism.

It does not appear to us that Mr. Lowell has been sufficiently aware of the distinction here stated. With a disposition to do good, he has attempted a range too extensive for his powers. His discourses may have been acceptable as harangues, but they have not the properties which, in compositions that are to be perused, are essential to command high approbation. A tameness of method is observable, which produces repetition rather than promotes enlargement of thought: explanation is obtruded where it is not required: sentences and parts of sentences unite awkwardly together; and sometimes, when we are prepared for a profound observation, we are disappointed by a dull truism. The whole of the sermon on the *Sower* will illustrate the first of these remarks:—the observation that 'in the land of *Judea*, as in most other countries, there were foot-roads through the corn-fields,' is an exemplification of the second:—in the subsequent sentence, the reader will perceive what we mean by the third; 'the glorious peculiarities of the cross, can alone convert the lion into the lamb; and while we speak of *a religious family*, we contemplate a social band, who feel the authority and rejoice in the consolations of the Gospel;' (p. 5.)—and the justice of the fourth is apparent in the following; 'He who is a stranger to *the wisdom which is from above* feels himself surrounded with a thousand perplexities,—which must necessarily involve him in anxiety.'

With respect to the doctrine of these sermons, Mr. L. makes it essential to a religious man to believe in *the depravity of nature;* though, in the very next page, he deems it unreasonable to suppose a depth of depravity which must defeat the good effect of pious instruction. In the seventh sermon, he observes that 'Every theological scheme, from which the doctrine of the Atonement is excluded, raises a supposed superstructure without a foundation, leaves a thousand interesting questions unanswered,—and abandons the serious enquirer to as many anxieties and fears.' By the Atonement, the preacher means 'Jesus Christ bearing the penalty of the law, in the place of his people.' We do not design to combat this doctrine: but we must observe that Mr. L. should not have contented himself with merely informing his readers 'that the Hebrew word, *Atonement*, signifies *covering*.' The word employed by the apostle in his text (Rom. v. 11.) καταλλαγην should have been translated *Reconciliation*, and bears no reference whatever to *covering*, but to "a change (as Taylor remarks) whereby a person becomes another, or different from what he was before *."

The following paragraph, if it has any meaning, represents our Saviour as suffering less from the malice of the Jews and from the cruelty of the Romans, than from the hand of his Heavenly Father: 'Perhaps it is scarcely possible to conceive of more excruciating tortures being inflicted upon the body, than those which are produced by crucifixion. But, I apprehend, they formed a comparatively inconsiderable part of that which divine wrath inflicted, when *it pleased the Lord to bruise him.*' We transcribe this passage for Mr. L.'s re-consideration. It is said that "*God was in Christ reconciling the world unto himself*,"—not himself unto the world.

In the sermon on the *Passover*, we are reminded that, among the Jews, 'the Lamb for the Passover was to be *set apart four days* prior to its being slain;' and as our Lord 'entered the city (of Jeruſalem) *four days* prior to his crucifixion,' we are told that 'his sufferings took place in correspondence with typical intimations.' We know not that the circumstance of Christ's entry into Jerusalem bears any resemblance to the shutting up or setting apart of the Pascal Lamb.—It is afterward remarked; 'The sprinkling (of the door-posts in the

* Doddridge's note on this passage may be subjoined: "The word καταλλαγη here has so apparent a reference to καταλλαγημεν and καταλλαγεντες in the preceding verse, that it is surprising it should have been rendered by so different a word in *our version*; especially as it is so improper to speak of our *receiving an atonement*." Dr. D. translates the word, with Taylor, *reconciliation*.

Passover)

Passover) was to be performed with *a bunch of hyssop*; which may, perhaps, be considered as an emblem of that faith, by which *the blood of sprinkling* becomes the security of the soul.' Mr. Lowell should also have informed us of what the *door posts* were an emblem.

The author is more happy in moral exhortation than in the province of scripture exposition. We shall adduce a short passage from the discourse on the *Snares of Affluence*, as no unfair nor unfavourable specimen:

'We are hereby reminded, that riches are no evidence of the divine favor. Men of opulence frequently look down upon the poor and needy with an insolent scorn, which is not only contrary to christianity, but an outrage against all the feelings of humanity. Assuming an air of importance, they sometimes speak and act, as if the world were made for their exclusive enjoyment, and as though they were the only favourites of Heaven. It cannot, however, be doubted, but that riches are sometimes given in a way of judicial punishment. An insensible security is one of the most awful judgments ever inflicted in the present life, and is often occasioned by great possessions. Wealth has that stupifying influence, which blinds the minds of the wicked, and they see not the dreadful precipices by which they are surrounded. The Almighty appears to connive at their sin, but this delay will add terror to the stroke of his justice, because *they hated knowlege, and did not chuse the fear of the Lord.* Therefore, *if riches increase, set not your heart upon them;* but open your eyes to the dangers which thicken all around. Remember you have a soul—that you will shortly leave this world—and that in that decisive day, "your silver and gold shall not be able to deliver you." Be watchful against those temptations, by which persons of affluence are so frequently ensnared. Guard against the demon of pride. Yield not to the ensnaring devices of an ungodly world. Suspect your own heart. Use the bounties of Providence with moderation. Let your wealth be well employed, by supplying with liberality the wants of your dependants—by contributing, in an exemplary manner, to the support of the cause of *Christ*—and by opening your heart and hand to the poor and needy. Remember that no temporal wealth can compensate for the want of spiritual riches Did you possess millions, being destitute of the renewing influences of the Holy Spirit, you would finally sink beneath the pressure of everlasting infamy. Worldly prosperity, and irreligion, are not, however, necessarily connected. If, with the distinguishing bounties of providence, God bestow the richer blessings of his grace, be sensible of your obligations. Live to his praise—be zealous for his glory—and exert yourself for the happiness of your fellow-men. "Deliver the poor when they cry, and the fatherless, and him that hath none to help him. Let the blessing of him that is ready to perish come upon you; and cause the widow's heart to sing for joy."

The volume consists of sixteen sermons, on the following subjects: Religion the source of Domestic Happiness:—At-

tachment to Public Worship:—The Sower:—The effect produced upon Agrippa by the Defence of Paul:—Repentance and Pardon:—The Candour of the Bereans an example to Christians:—The Atonement:—The Sympathy of Jesus:—The Power of Conscience:—The Character of Jacob:—The Passover:—The Penitent Malefactor:—The Snares of Affluence:—Resignation:—The Triumph of Piety over Adversity:—A Dissuasive from Procrastination.

If we cannot compliment Mr. Lowell on having greatly improved the eloquence of the pulpit, we may congratulate him on the ample encouragement which he appears to have received; and, from the ardour of his friends, we conclude that he is both a popular preacher and an amiable man.

Mo-y.

ART. IX. *Synoptic Tables of Chemistry*, intended to serve as a Summary of the Lectures delivered on that Science, in the public Schools at Paris. By A. F. Fourcroy, &c. &c. &c. Translated from the Original French. By William Nicholson. Imperial Folio. 1l. 1s. Boards. Cadell jun. and Davies. 1801.

THE twelve tables which compose this work may in a great measure be regarded as the Synopsis of the *System of Chemical Knowlege*, since published by the same author, and also translated by Mr. Nicholson; and an account of which, we shall at a future time present to our readers. The plan of arrangement, which M. Fourcroy has here adopted, was formed in consequence of the obviously defective method hitherto followed by the generality of chemists; according to which, the different substances have been classed under the mineral, vegetable, and animal kingdoms. Although this might be a convenient and proper mode, as far as Natural History is alone concerned, it is by no means adapted to the purposes of chemistry; which requires a classification founded on the chemical properties rather than on the external characters of Natural Bodies.

'This original notion, (says M. Fourcroy,) according to which I at first divided bodies chemically into eight classes, led me to a second which is not less important in the progress of the science, because it is singularly favourable to its study. I inferred that having, in this great outline, followed the order of composition, to establish the first distinctions between these natural bodies; and having classed them from the greatest simplicity to the utmost complication in their composition, I might, in each of the eight classes thus presented to view, adopt as the basis of ulterior distinctions to be established between them, chemical properties, which, while they removed every arbitrary process in their respective disposition, should be, at the same time, calculated to present an accurate series of their relations and habitudes, with a connected line of characters calculated to give a clear

a clear notion of their history.—From this labour it has resulted, after a great number of trials and various attempts, that the chemical attractions mutually exerted by bodies may be employed as characters for their relative arrangement; and by this disposition alone, or the order thus introduced, they may serve to trace, in a manner no less exact than precise, the whole of their chemical properties.'

Table 1, contains general matters concerning the science; such as an exposition of the order of arrangement, with a view of the means, history, and divisions of chemistry, as well as the principles of its application to medicine.

In Table 2, we find the first class of simple or undecomposed substances; some being arranged according to their mass and abundance, as light, caloric, oxygen, and azote: while the others follow the order of their attraction for oxygen, viz. hydrogen, carbon, sulphur, diamond, and the metals. 2dly, these bodies, when combined with oxygen, or in the state of oxides and acids, are afterward arranged according to their attraction for the above substance, and according to the difficulty which attends the decomposition of them.

Table 3, like the former, comprehends two different objects; the first of which is an exposition of the salifiable bases, namely the earths and alkalis; the former being arranged in proportion as their earthy characters gradually become alkaline, and the latter being placed according to their comparative strength, beginning with those which are considered as the most powerful. Barytes and strontites, although hitherto called earths, are classed with the alkalis, in consequence of their marked alkaline properties, and of the great force of attraction which they exert.—In the 2d division of this third Table, as well as in Tables 4 and 5, the salts properly so called are considered.—This part, the author thinks, very evidently demonstrates the superior advantages of his new mode of classification; for the salts (of which there are now known upwards of one hundred species, though, thirty years since, not more than twenty could be enumerated,) are arranged in such a manner, that the division of them into genera and species, their classification, and their respective disposition, include the whole of their most useful properties: which disposition, being united with their methodical nomenclature, presents a view of the principal part of their chemical history.

Tables 6, 7, 8, 9, and 10, comprehend the metals. In table 6, the general metallic properties are stated; and in the four others, we find the twenty-one metallic substances successively arranged, beginning with the acidifiable metals, and ending with those of difficult oxidation, viz. silver, gold, and platina.

M. Fourcroy observes, that the importance of the properties and uses of metallic substances require that they should be noticed with particular care; and he has therefore considered each of them in these Tables according to a similar order, and under similar comparative circumstances: so that, without attempting to present a complete history of these combustible bodies, he has arranged the contents of the Tables 7, 8, 9, and 10, in such a manner as to convey a distinct idea of the nature, properties, and utility of each of the metals.

The last two Tables, 11 and 12, treat of vegetable and animal chemistry; and of these the author very candidly remarks that they are to be regarded only as sketches of these branches of the science, intended to point out the method of treating organic substances, rather than to give any very detailed account of their chemical properties: the more important features, however, have not been neglected.—M. Fourcroy farther observes, that he has considered the different genera more particularly than the species of these substances; the latter being only compared by those characteristics which are most strongly defined. He has not, therefore, entered into the particular history of vegetable and animal substances, which would have rendered a great number of tables requisite: but he has carefully stated the most essential and recent facts which relate to the analysis of these bodies.

Mr. Nicholson, whose exertions in literary and scientific pursuits are well known to the public, informs us that he has 'taken the greatest care to insure the fidelity and precision of this translation, not only in the first preparation of the copy, but by a subsequent collation of the proof sheets with the original, during the last corrections of the press.'

Hatch.

ART. X. *Memoirs of the different Rebellions in Ireland*, from the Arrival of the English: also, a particular Detail of that which broke out the 23d of May, 1798; with the History of the Conspiracy which preceded it, and the Characters of the principal Actors in it. To this Edition is added, a concise History of the Reformation in Ireland; and Considerations on the Means of extending its Advantages therein. By Sir Richard Musgrave, Bart. Member in the late Irish Parliament. The Second Edition. 4to. pp. 636. Appendix, pp. 210. 1l. 14s. Boards. Milliken, Dublin; Stockdale, London. 1801.

A PARTIAL historian may be applauded by a faction, and may gratify the sensations of the passing moment: but, when his pages meet the eyes of those who are strangers to his passions and his bias, praise gives way to censure, and the

acclamations of encouragement are succeeded by the murmurs of disapprobation. Minds of sound judgment and accurate discrimination quickly perceive each infringement of the relation between cause and effect, and readily detect each contradiction to the principles of human action. Indignant, then, at the attempt to impose, and lamenting the loss of the instruction which they might have derived from faithful reports of important transactions, they either throw aside the work in disgust, or submit to a perusal of it under the tortures of doubt at every step. No performances more rapidly experience their merited fate than falsified or prejudiced histories; which even the powers of genius cannot rescue from the contempt and neglect which are their inevitable destiny. The great masters of the historic art, whose laudable aim was the immortal suffrage of posterity, perceived the necessity of discarding all bias, forgetting all private wrongs, and assuming the most rigid impartiality. If very eminent moderns are not free from prepossessions, they yet venture not to conceal important adverse matter, and are careful to perform the duty of partisans in the most covert manner. If in Davila's narrative the *protégé* of the Queen mother be never out of sight, no writer lays more fairly and fully before his reader all the parts and relations, all the tendencies and consequences, of the events which he describes; and hence his work, though deficient in the charms of pure idiom, and written in a dialect *sui generis*, will ever be the study and delight of the best judges. Bentivoglio, Clarendon, and other upright though partial historians, state facts with fairness, and are only guilty of too frequently intermixing their individual opinions; and it is under the semblance of the utmost disinterestedness, that Hume intersperses his own unwarranted conclusions amid a fund of the richest matter. In the historic page, in which the *matter of fact* has not been the principal object, we look in vain for simplicity, perspicuity, or method; and the narrator who disseminates falsehood, or who conceals the truth, effectually obstructs his literary fame while he indelibly sullies his moral character.

To a man of leisure, who had the means of information within his reach, and who could sustain the labour, the late unhappy commotions of Ireland, in all their bearings and relations, presented a subject which afforded ample scope for the display of the greatest talents, and the highest acquirements. The crooked policy, to which barbarism and superstition owe their long and fatal reign among a people surrounded by the highest culture, refinements, and liberality, required to be analized, its motives to be assigned, and its schemes to be exposed;—the machine of the Irish government, connected by its

secret springs with the cabinet of London, was to be explained;—the national character of the native inhabitants, and that of the several classes of colonists, were to be sketched;—the causes, the origin, and the progress of disaffection were to be laid open, and how far it was owing to inequalities of fortunes and rights, to oppression, to national jealousy, to hereditary animosities, to bigotry, and to delusive speculations;—an account of the grand catastrophe,—the Rebellion,—the characters of the leaders, the particulars and the event of the struggle, and the subsequent behaviour of the victors and the vanquished, were to be detailed;—and the conclusion suggested by these several matters, namely, the necessity of a change in the Irish system, with the discussion whether the Union with Great Britain be or be not that desired change, demanded its highly merited attention. Such a work, adequately executed; in which the several parties might, as in a mirror, discern their follies, their errors, and their crimes; whence statesmen might have borrowed useful hints, and posterity have learnt important lessons; would have possessed a value that is beyond estimation, would have intitled the author to rank as a benefactor of the empire, and would have insured to him high distinction and permanent fame.

Sir Richard Musgrave, whom we have been accustomed to consider in a respectable light, has executed a very different task from that which we have been describing. The great importance of his subject appears not to have occupied his mind, and the hopes of extensive solid reputation seem neither to have animated his exertions nor to have directed his course. We have to regret that, on the contrary, he has satisfied himself with assuming the character of the historian of the moment, and with labouring to deserve the plaudits of a party. If it could possibly have been his *object* to incite rulers to adopt harsh measures, to mislead public opinion, to perpetuate hatred, to inflame animosities, to foster the arrogance of the one party, to confirm the desperation of the other, and to procrastinate the return of harmony, the conduct of the work would justify us in saying that he had pursued this object steadily and efficiently. In the measures of the late Irish administration, Sir Richard can see nothing to blame but its over abundant clemency; he dissembles not the satisfaction which he feels, when relating the tragic end of those who paid the forfeit of their offences; and he openly laments the instances in which, to borrow his own phraseology, *the gallows has been deprived of its due:* while he indirectly censures and obstructs the beneficent effects of the legislative amnesty and the vice-regal clemency, by publishing names, and by proclaiming

claiming offences, frequently on no better foundation than that of mere rumour. The violations of law and the outrages on humanity, in the late commotions in Ireland, are indeed sufficiently notorious: but we speak here of the author's *mode* of relating them.

According to Sir R. Musgrave, the papists of Ireland have never lost sight of the forfeited estates; and nothing short of their recovery, of entire separation from Great Britain, and of the extirpation or banishment of the Irish Protestants, will ever satisfy their wishes for remuneration and their desire of revenge. Greater leniency, farther means of instruction, enlarged privileges, and complete emancipation, (he thinks,) will only render them more capable of carrying into execution these fatal schemes; there is no salvation for the empire but in the annihilation of the sect; we are to live in apprehension and insecurity till the present generation passes away; and we are to convert the succeeding, by taking its education into our own hands.—We know that bigotry and barbarism are chargeable on the great mass of the Irish catholics: but it appears to us that, while the *good* qualities which these persons still possess are their own, those which render them odious and dangerous are to be attributed to certain operations of the British and Irish Governments, of the Irish Hierarchy, and of the best informed of their own Clergy. Was not the bigotry of the Low Countries proverbial; yet has it not been alloyed, and does it now give disquietude to the country with which these provinces have been incorporated? Could the religious fanaticism of Ireland exceed that of la Vendée; and yet how speedily was the pacification of the latter effected by a dextrous and energetic government? We are not desirous of holding up French models to imitation: but we think that a worse pattern may be followed than that which this pacification holds out to us. If a government, labouring under every disadvantage that can be imagined, could, in so short a space of time, restore to soundness an important limb of its empire, can it be supposed that a similar task is too mighty for the British, as strong and as firm a government as the world ever witnessed? With these instances recent in our recollection, and with our experience of the British catholics, (than whom the community contains not worthier members, many of them enlightened men, and liberal religionists,) shall we suffer ourselves to be persuaded that our catholic fellow subjects of Ireland are, of all the people on the face of the globe, alone incapable of being taught their true interests and their real duties?

A stern censor of the measures and individuals of the one party, Sir Richard is gentleness itself when the other comes in

question. His industry has been unable to discover any provocation given to the disaffected; and his discernment can perceive no imperfection of system, no vices of internal economy, no mal-administration, no injudicious or irritating acts, no insults, no violences, to call forth and embody discontent! On the contrary, he leads us to imagine that Nature, in forming the opponents of the disloyal, forgot her wonted propensity to mix imperfections with her fairest productions, and cast them all in a perfect mould. In associating for self-defence, and for the maintenance of law, they never exceed their proper and laudable objects: in all conjunctures, and on all emergencies, these are the only motives of which they are conscious: magnanimous in their measures, accurate in their discriminations, and just in their decisions, they punish sparingly and reluctantly.—It is not for us to say precisely *how much* of this representation is or is not consistent with reality: but it is within our province as critics to observe that the author here presents to the philosophic mind a phænomenon new in the annals of the world; viz. the great mass of a people, with a spirit of determination and system scarcely if ever before parallelled, rising against a government on which not even an imputation lies!

Apologizing to our readers for the length to which these preliminary observations have extended, but which the great consequence of the subject will sufficiently excuse, we now proceed to speak more particularly of the contents of this large volume. In executing this duty, we have first to mention a singular and an important circumstance; we mean the erasure, in this second edition, of the author's dedication of his labours to the late illustrious Viceroy of Ireland, in consequence of his Excellency having withdrawn his permission. It appears to us to be allowable, and it certainly is gratifying to us as strongly corroborating our preceding statements, to present to our readers a copy of the official letter sent to Sir R. Musgrave on this occasion by Col. Littlehales, (private Secretary to the Marquis Cornwallis during his Viceregal government,) as it has already appeared in print:

"Sir, "Dublin Castle, March 24, 1801.

"I am directed by the Lord Lieutenant to express to you his concern at its appearing that your late publication of the History of the Rebellions in Ireland has been dedicated to him by permission. Had his Excellency been apprized of the contents and nature of the work, he would never have lent the sanction of his name to a book which tends so strongly to revive the dreadful animosities which have so long distracted this country, and which it is the duty of every good subject to endeavour to compose. His Excellency therefore desires

desires me to request that, in any future edition of the book, the permission to dedicate it to him may be omitted.

" I have, &c. &c.

" Sir Rd. Musgrave, Bart." " E. B. LITTLEHALES."

This unequivocal censure, from such high authority, is not noticed by Sir Richard; who, in his prefixed advertisement, contents himself with asserting the success of his work and the fidelity of his details, and with correcting ' a few trifling errors.' *His* silence with respect to the preceding letter is in no degree surprising: but *we* cannot avoid saying that it ought to be kept in remembrance until the book which it reprobates shall be engulphed in oblivion.

On commencing a perusal of this volume, the attention of the reader is first called to some remarks on the Romish religion, and a statement of sundry tramontane doctrines: but, as it is not pretended that Rome now acts upon them, or even professes them, we are at a loss to comprehend why they were here introduced. We then meet with an account of the several rebellions in Ireland since its first subjugation, consisting of brief heads derived from the common histories; and which the author has not taken the trouble either of selecting with judgment, or digesting into method. Sir Richard next acquaints us with the different associations and conspiracies, of which the sister island has been the scene for the last forty years; viz. those of the White Boys, Volunteers, Defenders, &c. In reading these accounts, we have to lament that the author has paid so little attention to arrangement and adherence to his subject, and that he seems uniformly to prefer extraneous to relevant matter. In the history of the White Boys, the memoirs of Edmund Burke, sketches of Thomas Burke, (titular Bp. of Ossory,) and of Bp. Woodward, form a part; though it is not stated that they were in any way connected with these conspirators. Edmund Burke was nevertheless so conspicuous a character, that wherever he presents himself, however strange the company into which he is ushered, or however odd the situation in which he is placed, he must always attract notice. The present author dwells much on his predilection for the catholic religion; intimates that, in order to obtain the hand of a fair lady, (his future wife,) who was the daughter of a bigotted Romanist, he professed that religion for a short time; and says that he had once intended to write a history of the massacre of 1641 for the express purpose of vindicating its alledged abettors. We suspect that this reconciliation of Mr. Burke to the Romish religion stands on the same foundation with many of the relations contained in this work: but, avoiding any discussion of this point, we must now return to

the White Boys; who were so called from their wearing uniforms of that colour, when they appeared in any force. Their origin goes as far back as the year 1759: their avowed object was relief against the oppressions of tythe proctors, and the exorbitant fees of their own clergy: but the real view was the service of the French King and Prince Charles the Pretender, to which they had bound themselves by oaths. This body melted down into another called Right Boys; who, supported by many persons of consideration, concerted and successfully carried into effect plans for defrauding the clergy of their tythes.

Local quarrels produced the Defenders and Peep-of-day Boys (so called from searching the houses of their antagonists for arms, at a very early hour in the morning); the former, Catholics,—the latter, Presbyterians. On this occasion, the antient animosities of the parties seemed to have revived, many ravages were committed, and many lives were sacrificed, till at length these contending streams were lost in the mighty torrent which had nearly overwhelmed the whole country: the Defenders swelled the list of the United Irishmen; while their adversaries acted variously, some joining the Orange-men, some the disaffected, and some remaining neutral. In our introductory remarks, we have anticipated the account of the Orange-men: but we omitted to state an anachronism which the author imputes to the public prints. According to him, the outrages, which these prints charge the Orange-men with having perpetrated in Armagh, immediately before the rebellion, are no others than those committed by the Peep-of-day Boys in 1795, connected with a later and a false date.

In the course of the late American war, Ireland having been stripped of the greatest part of her military force, and being threatened with invasion, the inhabitants were invited by Government to associate for the defence of their native land. The invitation was accepted with alacrity, and its object was pursued with zeal; and these corps constituted the Volunteers, who were afterward so famous. It is well known that this body procured for their country an enlargement of trade, with a supposed independent government; and that it attempted, but failed, to carry into effect a parliamentary reform. This habit of associating for self-defence, and for the redress of grievances, no doubt facilitated the military and civil organization of that subsequent formidable conspiracy beneath which the government of Ireland, unassisted, would inevitably have succumbed. The catholic committee, we are told, was first formed in 1757: but its proceedings engaged little attention till 1791; and, in the succeeding year, a sort of concert between it and

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the presbyterian associations of Belfast added to the novel and extraordinary events with which the period was so pregnant. In connection with this body, the name of Mr. Burke is frequently introduced, and certainly in a manner not very friendly to his fame. The interferences of his son are expressly said to have been owing to pecuniary rewards; he is even called, *in terminis*, the hired agent of the catholic body; and, if we interpret rightly the author's enigmas, the father's services in the cause of toleration were not wholly gratuitous.

The dread society of United Irishmen closes the list. The first association under this name was formed at Belfast, and announced itself to the public in October 1791. It was followed by another in Dublin, which met on the 9th of the following month, and which soon afterward circulated letters recommending the formation of similar societies throughout the country. The avowed objects of their association were stated to be parliamentary reform, and complete toleration.—The author's record of their subsequent proceedings presents no novelty, and is already before the public in the reports of the committees of Parliament.

Sir R. Musgrave's narratives of the skirmishes and combats, which took place in the course of the late unhappy troubles, are liable to the same objections with his accounts of the associations; they are not so well drawn up as the dispatches of the period; nor have we reason for supposing that they can boast any advantage over them in point of accuracy. The atrocities of which one side was notoriously guilty are detailed with disgusting minuteness, while those which were as undeniably committed by the other are almost wholly unnoticed; and the thread of the narrative is frequently interrupted, to make way for the insertion of rumours calculated to excite the highest degree of abhorrence of the obnoxious party. Since the strictest truth would have furnished but too many materials for this purpose, the author might well have spared himself the trouble of recording so many questionable reports.—From these considerations, and because in a subsequent Review we shall be called to consider accounts of the same transactions drawn up by another author, we feel the less difficulty in quoting sparingly from the pages before us. The author to whom we refer is Mr. Gordon, a protestant clergyman, living in a part of the country in which the principal ravages were committed, and who was himself a sufferer by them: in making extracts from his statements, therefore, we shall be in no apprehension of aiding the circulation of irritating aspersions and baleful misrepresentations. We cannot refrain from particularizing one instance of the want of care and scrupulosity with which these memoirs have

have been compiled, though it will lead us into a digression somewhat similar to those which we have already censured in the work itself:

'In the years 1791 and 1792, (says Sir Richard,) Rabaud de St. Etienne, the bosom friend of Brissot, the famous leader of the Girondine party in the French national assembly, passed some time between Dublin and Belfast, sowing the seeds of future combustion.'

It is well known that Rabaud had no knowlege of the English language; that he never set foot out of France; that he had no intimacy with Brissot until the meeting of the Convention; and that he never acted politically with that leader, except during the short time that they sat together as members of that body. In the constituent assembly, Rabaud was distinguished by his labours in the formation of the limited monarchy; he concurred in the revision so much reprobated by the Republicans; he voted against bringing the king to a trial on his flight to Varennes, for his name does not appear in the famous minority of eight, the germ of the Girondist party; and on the dissolution of the Assembly, instead of participating in the ominous applauses bestowed on this little faction, he was accused by the lower class of Brissot's partizans with having shared in the bribes of the court. The decree against a republic, and against two chambers proposed by the Bishop of Lyons, in the commencement of the July immediately preceding the fatal tenth of August, and which was carried by acclamation, originated with Rabaud. We can affirm from the best authority that, up to this period, and even as long as opinions were free, this distinguished deputy was a zealous asserter of monarchy, as the most eligible form of government for a great country like France; that so obnoxious was he to the Republicans, that on the horrible days of the first week in September, when deputies were sent from the several departments which had returned him to the Convention, to announce to him his election, he was not to be found, having concealed himself from apprehension for his personal safety; and that he did not desert the royalist cause, till it was become no longer a doubt that the court had formed an understanding with the declared enemies of the country. In consequence of this fatal measure, he acted as he had always professed he should do, if the unhappy alternative should ever present itself; and, as well as many other most respectable royalists, chose to throw himself into the arms of the republican party, rather than unite with those who were willing that foreign powers should dictate the law to France.—We are aware of very intemperate and injudicious speeches delivered by him in the convention: but whether these were the effect of fear, of

policy,

policy, or of recent conviction, we shall not stop to inquire, because they were made at a time subsequent to that assigned by the author for the Irish mission; at which period, it is sufficiently known that there lived not a man more free from every sort of fanaticism, and that it was more congenial to his turn to ridicule propagandism than to engage in its diffusion. The intrigues of the constituent assembly, indeed, with which he was better acquainted than most men, had disgusted him with politics. Like many others, also, the most worthy of his fellow labourers in the same assembly, he was not reserved in avowing that they had gone too far in weakening the royal authority, and in admitting the general imperfections of their joint work; and full of apprehension respecting its fate, Rabaud, at the epoch in which Sir R. Musgrave makes him act the part of a political St. Patrick, was in a humour very foreign from that of preaching up and extolling revolutions.—We feel happy in an opportunity of doing this justice to the memory of a person, whom we considered as one of the most upright of the Revolutionists; though it is true that this calumny of the ex-constituent is in no other way important with regard to this history, than as it exemplifies the good faith of the historian.

Did our limits permit, indeed, we could produce instances without number in which the facts of past history, and the transactions of other countries, like the late events in his own, are made to bend to the author's individual notions. He repeatedly asserts that the Church of England is the only party uniformly attached to the Constitution. Did he never hear of the courtly preachers of James and Charles the First; of the Nonjurors of the Revolution; nor of Protestant Jacobites who never ceased to plot against the government which lent them protection? Sir Richard also says that, while the Emperors of Rome and Constantinople retained in their own hand the spiritual supremacy, these great empires were free from ecclesiastical troubles. On this passage we shall not enlarge, but leave those who peruse it to make their own comments; nor shall we occupy our pages with any farther specimens of the author's attainments in general history.

The following account of the Irish catholic seminary, as well as the curious anecdote of Lord Dunboyne, will probably interest our readers:

'As a college was erected at Maynooth, in the county of Kildare, for the education of Romish priests in the year 1795, and, as it was amply endowed by government, I shall make a few observations on it. In the year 1794, and in the administration of Lord Westmorland, Dr. Troy made a representation to government, that, in consequence of the disturbances in France, four hundred Irish students,

students, who were candidates for the priesthood, had been deprived of the means of education; and that there would be a difficulty of obtaining priests to perform the necessary duties of religion, without the establishment of a seminary.

'Mr. Burke, whose intemperate zeal for the advancement of popery I before mentioned, used his utmost exertions for the accomplishment of that object, and when Lord Fitzwilliam was coming to Ireland, he recommended to his lordship the reverend doctor Hussey, an Irish priest, who had been bred at Seville in Spain, as a person well qualified to superintend that institution.

'After the departure of Earl Fitzwilliam, and during the administration of Lord Camden in the year 1795, this institution was established by an act of parliament, by which certain trustees were empowered to receive donations for establishing and endowing an academy for the education of persons professing the Roman Catholic religion, and to acquire lands free from forfeiture by mortmain. Little short of 40,000l. was granted for its establishment at first; and in every subsequent session, a regular charge of 8000l. has been made to parliament for its annual support; but it is worthy of observation, that no donation has been made to it by the Roman Catholic body, or by any individual of that order, except by Lord Dunboyne, who died in the year 1800, and left an estate of 1000l. a year toward the endowment of that college; yet the Roman Catholics raised immense sums of money in the years 1794 and 1795, for purposes not the most friendly to that protestant state, which laid the foundation of, and richly endowed their seminary.

'Lord Dunboyne had been popish bishop of Cork, and on getting the title and an estate, he became a convert to the established church; and with singular dissimulation gave the strongest indications of sincere conversion for some years; but in his last moments he relapsed into popery: and, in consideration of having obtained absolution for the great crime of having been a heretic, he left an estate worth 1000l. or 1200l. a year, to promote the institution before mentioned. A striking proof of the strong and indelible impression which the popish superstition makes on the human mind, where it has been early imbued with it!'

The passages which we shall now copy are stated by the author to be the relations of other persons, but they are not, on that account, intitled to the less credit; and if the information be authentic, it merits attention:

'Some persons of acute discernment in the counties of Wexford and Wicklow have made the following observations to me, which prove that the war was a religious one: that no papist ever lamented, or does so to this hour, the relations they have lost in the rebellion: no wife was ever seen to shed a tear for the death of her husband, or a father or mother for the loss of a son. In one instance only, nature prevailed, and a tear started from the eye.

'Another circumstance observed by the same persons proves it to have been founded in religious bigotry: the men who bore formerly very excellent moral characters, were guilty of murder, robbery, and perjury,

perjury, without remorse; and that numbers were persuaded, contrary to the sentiments of nature, and the obligations of true religion, not only to neglect, but to violate all the ties of duty, friendship, gratitude and humanity, in prosecuting the war.'

Whether, if the British government had continued its support to the measures of Lord Fitzwilliam, the rebellion would have been prevented; whether it was wise, while it yet raged, to put to death the rebel prisoners; whether, if their fate had been suspended till the conclusion of the contest, the massacres on the other side would have been so general, or have been perpetrated in any instance; are questions which the author has had too much delicacy to discuss. We censure not this reserve, but regret the want of it in other instances, which equally required the exercise of it. We ardently wish success to all legitimate measures for strengthening the protestant interest in Ireland; and some of those which are here suggested may deserve consideration. We see no objection to the plan of erecting towns and villages, to be peopled with protestants, in those parts in which the population is chiefly catholic; nor to that of obliging the clergy to perform at least a part of the service, and always to preach, in the Irish tongue, in those parishes in which English is not generally spoken. The extension of the protestant charter-schools, however, as now constituted, we cannot approve, because they are not compatible with the degree of toleration actually enjoyed by the Catholics:—but, if the scheme should be divested of all that wears the appearance of intolerance and illiberality, it would meet with our warmest concurrence. We are well aware of the supercilious contempt with which, in all probability, this tenderness of ours will be treated by him who can coolly and deliberately employ his pen in defence of the mode of extracting evidence by whipping, of supporting public order by free quarter, and of giving vigour to the laws by kidnapping men and sending them on board tenders. For the author's arguments under these heads, we must refer our readers to the work itself.

In an Appendix, containing an answer to the charge of having published his work too soon after the events of which he gives an account, Sir Richard Musgrave quotes Plutarch's observation: "That it is difficult to attain truth in history, since if the writers live any length of time after the events which they relate, they can be but imperfectly informed of them; and if they describe the persons and transactions of their own times, they are tempted by envy and hatred, or interest and friendship, to disguise or pervert the truth." He then adds; 'Conscious that

that I have not been biassed by any such sinister motives, and desirous of establishing the authenticity of the occurrences which I have related, I resolved to publish a narration of them, while the eye-witnesses of them were still living.'

It ought not to be omitted that it does not appear that the author himself was, in any instances, an eye witness of the transactions which he relates. How this happened we are not informed: but we are rather surprised at the circumstance; especially as in one case of no very pleasant complexion, we learn that he resolutely carried into effect the sentence of the law with his own hands. The following is the passage to which we refer;

'The spirit of insurrection spread over most parts of Munster. The conspirators bound each other by oath to resist the laws of the land, and to obey none but those of captain Right; and so strictly did they adhere to them, that the high sheriff of the county of Waterford* could not procure a person to execute the sentence of the law on one of these miscreants who was condemned to be whipped at Carrick-on-Suir, though he offered a large sum of money for that purpose. He was therefore under the necessity of performing that duty himself, in the face of an enraged mob.'

It is now time to close our account of this volume. In the spirit and scope of our observations, Sir Richard will perhaps say that we have violated the terms of complaisance which have formerly passed between us: if he should so think and so declare, we can reply that we sincerely regret the necessity which he imposed on us for expressing such disapprobation. The horrid nature of the crimes which he has depicted, and the evil tendency (in our opinion) of his manner of delineating them, would easily account for and might well justify some deviation from the rigorous calmness, and the dispassionate judgment, which it is the critic's positive duty to display on a subject of such moment. We can with truth affirm, however, that we have sedulously endeavoured to repress all misguiding emotions, and all acrimonious language thence resulting; and that it has been our aim to confine ourselves to the delivery of those sentiments which it was our duty to declare, and of that impressive warning against the operation of a work, the pernicious influence of which we cannot too much deprecate and counteract.

Some pamphlets in reply to Sir R. Musgrave will be mentioned in the Catalogue of this Review. Jo.

'* The writer of these pages was High Sheriff at that time.'

ART. XI. *Richard the First*, a Poem: in Eighteen Books. By Sir James Bland Burges, Bart. 2 Vols. 8vo. 18s. Boards. Egerton. 1801.

WE are very pertinacious advocates for truth; and therefore we shall confess, though the avowal may be mortifying, that critics are not less fallible than poets, when they undertake the vocation of prophecy. From the perusal of a former publication by Sir James Burges *, we were induced to speak favourably of his poetical talents; and to augur that he would excel, if he employed them on a subject better adapted to the display of his powers than that which had then engaged them. The performance which we are now to review has disagreeably convinced us of our mistake; and as it was said of Galba that he would have been reckoned deserving of the empire if he had not attained it, so we must observe of Sir James Burges, that his genius might have been esteemed equal to the composition of an heroic poem, had he never hazarded the attempt. Whether the story might have been more happily chosen, and the incidents better arranged, so as to have imposed a lighter burden on the author in executing the mechanical part of his work, we shall not now inquire. Our province is only to report the actual result of his labours.

The principal characteristic of this work appears to us to be, that it contains a chronicle of Richard I. in verse; and when we consider the structure and length of the composition, we are astonished at the labour and perseverance displayed in it. The author, we have heard, has great facility in the composition of verse: it may perhaps even be said of him that

——"*In horâ sæpè ducentos,*
Ut magnum, versus dictabat, stans pede in uno:" HOR.

but rapidity very seldom insures excellence, and, in a poetical composition of the higher sort, will perhaps always obstruct it.

Sir James has adopted the stanza of Spenser and Drayton, which is similar to that of Ariosto; and he has completed eighteen books, each of which includes, on an average, more than a hundred of these painful and thorny stanzas. It is a disadvantage to this work, that, although the form of the verse is antient, the diction is entirely modern:—not an *eke*, nor an *yclept*, is to be found. This preference of the language of his own times ought surely to have induced Sir James to have adopted the modern heroic measure. The models, which he may be supposed to have had in view, are also distinguished by their custom of introducing the subject of each book with

* Rev. vol. xx. N. S. p. 818.

one

one or more stanzas of general discussion, or romantic gaiety. In this respect, Ariosto has commanded the highest admiration; and his preliminary sallies, like the introductory chapters in Fielding's Tom Jones, are frequently re-perused by those who are perfectly familiar with his story:—but in Richard I. the history is carried on without any other relief than the divisions of the books; and so little art has been employed in arranging the story, that Richard's Speech before the diet of Worms is continued through almost *six* books,—nearly one third of the whole composition. Long speeches were not the fashion of that time; and the eloquence attributed to Cœur de Lion becomes him no better than would a serjeant's coif, or a full-bottom'd wig.

In the machinery of the poem, the author seems to have chiefly imitated Tasso; and he has availed himself of the circumstances of the present times, to introduce a new allegorical personage, *False Philosophy*. whose part, however, might have been played by any of the demons whose titles are familiar to our ears. The age of allegory is past; and readers speedily lose their patience, when *the dull moral lies too plain below.*

It is now time to produce some specimens, from which our readers may judge of the propriety of our remarks; and we select the following passages, with an equal view of doing justice to the author and to ourselves. The first contains the speech of Satan to his council, in book I., in which we might suppose that the poet would have been animated by the recollection of Milton:

" When to your delegated care I gave
The charge of watching o'er my race select,
I look'd, great Chiefs! for zeal and efforts brave.
But well your sov'reign's mandates ye respect!
Behold yon hostile fleet, whose course direct
Destruction bears 'gainst Saracenic towers;
See how the heavens serene their course protect,
And, as the leaders cheer their warlike powers,
Mark how on every brow vindictive fury lours.

" Is then the mem'ry of your wrongs o'erpast?
Where is the hate resolv'd, the wrathful flame,
Which fir'd th' ætherial race from Heav'n when cast?
Patient of wrong, effeminate and tame,
Of prowess vaunt no more, but bow with shame.
Shall we, to torments doom'd, resign'd, and weak,
Sink in oblivious sloth our well-earn'd fame,
Or boldly daring shall we vengeance seek,
And rush on perils new our great revenge to wreak?

" But perils daunt ye, and revenge is cold:
Else here inglorious would ye not remain,

When

When England's monarch, confident and bold,
To victory leads his proud confed'rate train.
Nor war's rough front, nor dangers can detain
From glory's call that enterprising host.
Oh Chiefs! unmindful of the wrongs which stain
Your lineage high, cease, cease your empty boast,
Let SALADIN be crush'd, let Palestine be lost!"

The debate proceeds somewhat in the order of Milton: but, from one phrase of the *Speaker*, the reader would fancy himself in a very different assembly:

'Well has thy tongue *our line of conduct* shewn.' (P. 16.)

We looked in vain, however, for the collateral phrase, *existing circumstances*, by which we have been accustomed to see the *line of conduct* on earth directed.

The expedition of Belial to England, for the purpose of distressing the country with civil discord, shall next be produced, as affording an opportunity for the exertion of poetical genius:

'High in the troubled air the Dæmon rode.
Hispania's fruits and Lusitania's bloom
Shrank blasted where his direful influence flow'd.
As o'er th' Atlantic vast he wav'd his plume,
Darkness obscur'd the sun, and thro' the gloom
Deep thunders roll'd, and livid lightnings play'd:
The mounting billows op'd their wat'ry tomb,
And to th' affrighted mariner display'd
Pale death's terrific form, by fear more ghastly made.

'On the dread scene with joy malign he gaz'd:
And now, to Albion's coast approaching nigh,
While warring elements around him blaz'd,
O'er her high cliffs he cast his vengeful eye,
As proudly rang'd they rear'd their summits high,
To check the waves and stem their boist'rous force.
Vain now their power his terrors to defy,
Who, for destruction arm'd, pursued his course,
Deaf to compassion's voice, and heedless of remorse.

'In night's dark horrors clad, in clouds array'd,
He pass'd their tow'ring fronts with stern disdain;
Then hov'ring hung, and for a while survey'd
Each boldly rising hill and fertile plain,
Where laughing plenty held her peaceful reign.
In rich luxuriance cloath'd and seemly pride
The far-spread vallies shew'd their waving grain,
While, on each flow'ry bank and mountain's side,
Rich food for flocks and herds the herbage green supplied.

'Mid the wide landscape, drawn from many a spring
With winding course majestic rivers flow'd,
On which, while Zephyr shook his fav'ring wing,
Unnumber'd vessels richly freighted rode,

Bearing from ports remote their precious load.
Around the varied habitation rose;
The peaceful cot, of virtue the abode,
The humble village, seat of calm repose,
The city strongly fenced against incroaching foes.

'Their useful labours freemen there fulfill'd;
They train'd the steer, the vigorous steed controul'd,
The teeming earth with toil industrious till'd,
Tended their fleecy care to field or fold,
Or chac'd the savage tribe with ardour bold.
From av'rice free, by no vain hopes allur'd,
Their days in joy, and bless'd contentment roll'd,
While manly worth the well-earn'd meed procur'd,
And female excellence domestic bliss insur'd.'

The mantle of Spenser certainly has not rested on the author of these lines.

The effects of pestilence are better described in the following stanza: but it is the only one on the subject which we can select for commendation:

'Where, far from peopled haunts, in vale obscure,
The shepherd seeks his blushing maid to move
With ardent vows and supplication pure;
Together as thro' lengthen'd meads they rove,
Or seek some yet undesolated grove
Where woodbines sweet their circling branches wreath,
One fate pursues their unpropitious love:
Contagion hovers in their panting breath,
Each sigh with poison fraught, each fond embrace with death.'

In the Third Book, we meet with two stanzas which offer a tolerably good image of an antient Castle, now a popular theme for writers:

'Where heav'd a mount above th' adjacent waste
The fortress stood. Well squar'd, each equal side
Tow'rds one of Heav'n's great points was justly trac'd,
Fenc'd by a turret huge, whose lofty pride
Inclement skies and time's attack defied.
Where spread the eastern front, with sculpture crown'd
And emblems rude of war, the portal wide
Disclos'd it's deep recess; while all around
Beyond the yawning moat the sturdy rampart frown'd.

'In dreadful majesty the fabric rose:
Round it a dreary heath, where never smil'd
The yellow harvest, stretch'd but to disclose
Sterility unbounded, rocks high pil'd,
And famine's gaunt dominion bleak and wild:
Save, in the western quarter, where a wood,
Whose solemn shades the wearied eye beguil'd,
In state antique and awful stillness stood,
And rear'd aloft it's head, and wav'd o'er many a rood.'

We

We shall add one other short example, from the xvth book, where Tasso's temptation of Rinaldo seems to have been copied:

> ' As when, engender'd by the falling dew,
> The gaudy rainbow o'er Heaven's face ascends,
> In quick succession, purple, violet, blue,
> Green, yellow, orange, red, it gaily blends;
> Distinctly each a separate arch extends,
> Yet, so combin'd their outlines, none can tell
> Where one begins, and where another ends.
> So, imperceptibly, the potent spell
> Prevail'd from Richard's sense sleep's empire to dispel.'

From these passages, which are perhaps among the best in the work, the reader will perceive that this poem is deficient in vigour; and were it not for the return of the rhimes, it would be difficult to distinguish some of the stanzas from prose. The diction is not uniformly elevated; and in order to preserve the rhime, Sir James has been sometimes reduced to adopt inelegant and unhappy phrases.

Should our observations on this production appear rigorous to some readers, we must request them to look round, and contemplate the numbers of indifferent poets that are encouraged by the lenity of the public. Critical justice demands examples; and though we must be truly sorry if the weight of the blow should fall, in any instance, on individuals of private worth, and undoubted respectability, yet these considerations are of no avail in a court of literature. It is not the business of Parnassian Judges to inquire whether the poet

> " Believe, and pay his debts, and say his prayers:" POPE.

the qualifications, on which they are called to decide, exist independently of all personal regards; and they must not dissemble the deficiencies of an unsuccessful writer, in order to gratify the mistaken ambition of a worthy man. **Fer.**

ART. XII. *Philosophical Transactions of the Royal Society of London*, for the Year 1801. Part II. 4to. sewed. Elmsley.

PHILOSOPHICAL *and* CHEMICAL PAPERS, *&c.*

OBSERVATIONS tending to investigate the Nature of the Sun, in order to find the Causes or Symptoms of its variable Emission of Light and Heat: with Remarks on the Use that may possibly be drawn from Solar Observations. By William Herschel, LL. D. F.R.S.—In a preceding paper, which we have already noticed, Dr. Herschel commenced the investigation here pursued. It appeared to us that his former speculations were more curious

than useful, and were mixed with much conjecture, as well as tinctured with something like paradox. Had our judgment been left to its natural operation, we should not have thought very differently of the matter and speculations in the paper before us: but, in order to give interest to his remarks, Dr. H. speaks of real practical benefit to be derived from a knowlege of the sun's constitution, and asserts that it is our duty to study the operations which take place on its surface. Now, this ingenious astronomer has rendered science so much benefit, that what he advances as truth ought not too hastily to be deemed the mere frolic of a wanton imagination; nor the capricious conjectures of a sportive philosophy, when she puts aside for a while her preciseness, her severity, and her rules.—It is not the part of prudence and philosophic caution to deny that any practical benefit can be derived from observations on the sun's constitution: but what other proof is to be admitted, except that which distinctly exhibits this practical benefit,—what it is,—its nature,—and its extent? To say that we may profit by observations on the sun, as the Egyptians did by observations on the Nile, is to indulge in idle conjecture and to make a weak comparison:—the two cases are manifestly different.

Dissatisfied with the old terms used to denote certain appearances on the surface of the sun, Dr. Herschel rejects them; and instead of the words, spots, nuclei, penumbræ, luculi &c. he substitutes, openings, shallows, ridges, nodules, corrugations, indentations, pores, &c. After the explanation of his new terms, the author excuses himself for having blended his surmises and hypotheses with facts and observations. He could not, he says, at the time of seeing the objects, refrain from ideas that presented themselves:—perhaps he could not: but was it not easy afterward to separate the adventitious ideas from the essential facts? Did Dr. H. want time? The course of nature, and the routine of ordinary life, would not have been disturbed, if the observations had been suppressed a few weeks;—and a plea of indolence can scarcely be offered; or, if offered, will certainly not be admitted.—The journal of observations made on the sun's surface, and the Doctor's reasoning concerning the sun's atmosphere, the use of the planetary clouds, the elastic or empyreal gas, by which openings, pores, &c. are caused in the sun's atmosphere, occupy a considerable portion of the memoir. Those who delight to indulge in *mere* speculation may, perhaps, read this part with pleasure.

Towards the end, Dr. H. very gravely communicates certain information, which, however, melted us into laughter, in spite of our critical acerbity and the philosophic decorum

of our habits:—the information is, 'that the *sun has been for some time past labouring under an indisposition, from which it is now in a fair way of recovering.*' We have no *violent* objection to the language of metaphor and allusion in philosophical discussions, but it surely is ill chosen when it has a tendency to excite ridicule. Philosophy has effected great and strange things; it has unveiled the laws by which the motions of the planets are regulated; it has extended our vision to the very limits of creation; and it has drawn down lightning from the clouds: but it will yet attempt, if not greater things than these, things equally strange. No ordinary man would have conjectured that there could be any connection between the spots on the sun's disk and the price of wheat in the Windsor market: yet Dr. H. thinks it probable that *there is a connection;* and to strengthen his opinion, he compares, in five periods, the appearances and disappearances of solar spots with the variations in the price of corn. Lest any reader should doubt our representation, we subjoin the following extracts:

'With regard to the contemporary severity and mildness of the seasons, it will hardly be necessary to remark, that nothing decisive can be obtained. But, if we are deficient here, an indirect source of information is opened to us, by applying to the influence of the sunbeams on the vegetation of wheat in this country. I do not mean to say, that this is a real criterion of the quantity of light and heat emanated from the sun; much less will the price of this article completely represent the scarcity or abundance of the absolute produce of the country. For the price of commodities will certainly be regulated by the demand for them; and this we know is liable to be affected by many fortuitous circumstances. However, although an argument drawn from a well ascertained price of wheat, may not apply directly to our present purpose, yet, admitting the sun to be the ultimate fountain of fertility, this subject may deserve a short investigation, especially as, for want of proper thermometrical observations, no other method is left for our choice.'

Then follow a statement of the number of spots on the sun's disk, and the prices of wheat during five periods, from 1650 to 1713; after which the Doctor adds:

'The result of this review of the foregoing five periods is, that, from the price of wheat, it seems probable that some temporary scarcity or defect of vegetation has generally taken place, when the sun has been without those appearances which we surmise to be symptoms of a copious emission of light and heat. In order, however, to make this an argument in favour of our hypothesis, even if the reality of a defective vegetation of grain were sufficiently established by its enhanced price, it would still be necessary to shew that a deficiency of the solar beams had been the occasion of it. Now, those who are acquainted with agriculture may remark, that wheat is well known to grow in climates much colder than ours; and

that a proper distribution of rain and dry weather, with many other circumstances which it will not be necessary to mention, are probably of much greater consequence than the absolute quantity of light and heat derived from the sun. To this I shall only suggest, by way of answer, that those very circumstances of proper alternations of rain, dry weather, winds, or whatever else may contribute to favour vegetation in this climate, may possibly depend on a certain quantity of sun-beams, transmitted to us at proper times; but, this being a point which can only be ascertained by future observations, I forbear entering farther into a discussion of it.'

From the respect to which, as we have just observed, the labours and great successes of Dr. Herschel intitle him, we deemed it our duty to read his remarks with attention: but really it appears to us that if what he has attempted to shew might be deemed curious *if proved*, yet, as mere conjecture, it can scarcely excite either interest or amusement. Had a person hitherto unknown in philosophy composed this paper, it would probably not have been printed by the Royal Society; or, if it had appeared, it would soon have been consigned to that lunar region in which, amid "tomes of casuistry," the species of Aristotle, the films of Epicurus, the monads of Leibnitz, and the vortices of Descartes, repose in unenviable tranquillity. The true method of philosophizing is now too well understood, for us to be apprehensive that the purely conjectural speculations of any one, however great his fame, will be prejudicial to science: but there is already a sufficiently strong proneness in human nature to indulge in hypotheses; and, as far as the weight of Dr. H.'s authority will prevail, he fosters and encourages this propensity. We do not approve what he has done, nor the spirit of his philosophy. Since he appears to be an advocate for hypotheses, he should shew what useful discovery in the works of nature have ever been produced by such speculations. He cannot be uninformed of the *bad* effects which they have caused: that is, into what fruitless disquisitions they have betrayed men of the greatest talents:—nor can he be ignorant why Bacon is esteemed the father of all true philosophy, because the sane maxims of that great man are now so familiar, as to be incorporated into common conversation. If the stupendous discoveries of Newton be not undeniable proofs, they are at least strong presumptive arguments, that his method of philosophizing was the true one. "*Hypotheses non fingo*," exclaimed that great disciple of Bacon; and if *authority* in these subjects be admitted, where shall we find authority equal to that of Newton?

Additional Observations tending to investigate the Symptoms of the variable Emission of the Light and Heat of the Sun; with

Trials to set aside darkening Glasses, by transmitting the Solar Rays through Liquids; and a few Remarks to remove Objections that might be made against some of the Arguments contained in the former Paper. By William Herschel, LL.D. F.R.S. In this Appendix, Dr. H. abandons his former method of comparing the prices of wheat with the solar spots, and proposes to use the thermometrical observations, now regularly published in the Philosophical Transactions; which, he says, furnish us with a proper standard, with which the solar phænomena may be compared.

On an improved Reflecting Circle. By Joseph de Mendoza Rios, Esq. F.R.S.—After having described Mayer's and Borda's Instrument, with the advantages in observation which they were intended to introduce, and their imperfections, this gentleman gives an account of his own 'reflecting circle:' but the detail cannot be understood without plates, and not very easily with them.

so far
R. Wood.

Account of some Experiments on the Ascent of the Sap in Trees. In a Letter from Thomas Andrew Knight, Esq. to Sir Joseph Banks.—The experiments here detailed were made on the crab-tree, the horse-chesnut, the vine, and the oak. In selecting a certain number of young trees in his nursery, early in the spring of 1799, Mr. Knight made circular incisions through the bark round one half of them, scraping off the external coat of the wood, and the other half were left in their natural state. On the ascent of the sap, they all shot with equal luxuriance: but he observed that the part of the stems which was below the incisions had scarcely any growth, while the parts above increased as rapidly as in the trees of which the bark had remained untouched. After midsummer, the stationary condition of the stem below the incisions was more manifest; and, having varied the experiments in every way that occurred to him, Mr. K. found the result to be uniformly the same: whence he infers that the current of sap, which adds to the annual layer of wood in the stem, must descend through the bark from the young branches and leaves. Mr. Knight denies, with good reason, that the internal bark is converted into the alburnum, or that part of the wood which is vulgarly called *the sap*; and he regards the new matter, which enters into the internal part of the alburnum on its conversion into *heart*, or coloured wood, as of a nature different from the alburnum itself.—In deducing his conclusions from the series of experiments here related, he observes that

'The common tubes of the alburnum (which do not appear to have been distinguished from the central vessels) extend from the

points of the annual shoots to the extremities of the roots, and up these tubes the sap most certainly ascends, impelled, I believe, by the agency of the silver grain. At the base of the buds, and in the soft and succulent part of the annual shoot, the alburnum, with the silver grain, ceases to act, and to exist; and here I believe, commences the action of the central vessels, with their appendages the spiral tubes. By these the sap is carried into the leaves, and exposed to the air and light; and here is seems to acquire (by what means I shall not attempt to decide) the power to generate the various inflammable substances that are found in the plant. It appears to be then brought back again, through the vessels of the leaf stalk, to the bark, and by that to be conveyed to every part of the tree, to add new matter and to compose its various organs for the succeeding season. When I have intentionally shaded the leaves, I have found that the quantity of alburnum deposited has been extremely small.'

These experiments tend to throw light on the theory of vegetation; and we hope that they will be prosecuted by the author, who possesses an ingenious and investigating mind.

Mo-y.

Observations and Experiments on Dr. James's Powder; with a Method of preparing, in the humid Way, a similar Substance. By Richard Chenevix, Esq. F. R. S.—This gentleman remarks that 'it may be laid down as a general principle, that, in delicate experiments, whether analytical or synthetical, fire (that potent and once believed to be universal agent) is too precarious in its means, and too uncertain in its application, to be employed with full and constant success.' Allowing, therefore, that the experiments made by Dr. Pearson have fully elucidated the composition and nature of Dr. James's Powder, yet those very experiments serve to suggest that the mode of preparation is far from being the best which the present improved state of chemical knowlege may afford. Indeed, the advantages of humid operations are sufficiently known to chemists; and Scheele's method of preparing the *Mercurius dulcis*, or Calomel, is a striking example in Pharmaceutical Chemistry.

Impressed with these ideas, Mr. Chenevix made some preliminary experiments, and at length found that the following preparation may be employed as a substitute for Dr. James's Powder, although made in the humid way:—viz. 'Dissolve together, or separately, in the least possible portion of muriatic acid, equal parts of the white oxide of antimony (Algaroth powder) and of phosphate of lime; pour this solution gradually into distilled water, previously alkalizated by a sufficient quantity of ammonia.—A white and abundant precipitate will take place; which, well washed and dried, is the substitute I propose for Dr. James's Powder.' In cases in which a stronger preparation has been required, Mr. Chenevix has employed two parts of the oxide of antimony, and one of phosphate

phosphate of lime.—Several eminent medical gentlemen, who have made trial of this substance, agree that, in its general effects, it resembles Dr. James's Powder and the *Pulvis Antimonialis* of the Pharmacopœia, but that it is milder, seldom producing nausea or vomiting, and may therefore be given in larger quantities.

An Account of some Galvanic Combinations, formed by the Arrangement of single Metallic Plates and Fluids, analogous to the new Galvanic Apparatus of Mr. Volta. By Mr. Humphry Davy, Lecturer on Chemistry in the Royal Institution.—Mr. Davy remarks that

'All the Galvanic combinations analogous to the new apparatus of Mr. Volta, which have been heretofore described by experimentalists, consist (as far as my knowledge extends) of series containing at least two metallic substances, or one metal and charcoal, and a stratum of fluid. And it has been generally supposed, that their agencies are, in some measure, connected with the different powers of the metals to conduct electricity. But I have found that an accumulation of Galvanic influence, exactly similar to the accumulation in the common pile, may be produced by the arrangement of single metallic plates, or arcs, with different strata of fluids.'

Some facts, which the author then relates, induced him to suppose

'That the alternation of two metallic bodies with fluids, was essential to the production of accumulated Galvanic influence, only so far as it furnished two conducting surfaces of different degrees of Oxidability; and that this production would take place, if single metallic plates could be connected together by different fluids, in such a manner that one of their surfaces only should undergo oxidation, the arrangement being regular.'—'On this supposition I made a number of experiments on different arrangements of single metals and fluids; and after many various processes, I was enabled to ascertain, that many of these arrangements could be made active, not only when oxidations, but likewise when other chemical changes were going on in some of their parts.'

Having made observations on the different combinations formed by single metallic plates and fluids, which he divides into three classes, the ingenious author then proceeds to state that

'In all the single metallic piles constructed with cloths, the action is very transient: the decomposition of the acids, and of the sulphurets, is generally completed in a few minutes; and, in consequence, the Galvanic influence ceases to be evolved. The arrangement of all the different series may, however, (by means of an apparatus constructed after the ideas of Count Rumford,) be made in such a manner as to give considerable permanency to their effects. This apparatus is a box, covered with cement incapable of conducting electricity, and

and composed of three pieces of mahogany, each containing grooves capable of receiving the edges of the different plates proper for composing the series. One half of these plates must be composed of horn, or glass, and the other half of metallic substances; and the conductors of electricity, and the non-conductors, must be alternately cemented into the grooves, so as to form water-tight cells.

'When the apparatus is used, these cells are filled, in the Galvanic order, with different solutions, according to the class of the combination; and connected in pairs with each other, by slips of moistened cloth, carried over the non-conducting plates.

'A combination of fifty copper-plates, arranged in this manner, with weak solutions of nitrous acid, or nitrate of ammoniac, and sulphuret of potash, gives pretty strong shocks, rapidly evolves gas from water, and affects the condensing electrometer.

'It does not lose its power of action for many hours; and, when this power is lost, it may be restored by the addition of small quantities of concentrated solutions of the proper chemical agents to the fluids in the different cells.

'From two experiments made on copper and silver, it would appear, that the single metallic batteries act equally well, when the metals made use of are slightly alloyed, and when they are in a state of purity.'

A Continuation of the Experiments and Observations on the Light which is spontaneously emitted from various Bodies; with some Experiments and Observations on Solar Light, when imbibed by Canton's Phosphorus. By Nathaniel Hulme, M.D. F.R.S. & A.S.—In our review of the Phil. Trans. for 1800, we have had occasion to notice the experiments made by Dr. Hulme on the light emitted by various substances; and it is with pleasure that we find this gentleman continuing his ingenious researches. The present paper commences with the eleventh general section of his Experiments, which treats of 'the Effects of various aerial Fluids on Spontaneous Light.'—The Doctor first states that

'The apparatus employed for experiments with any kind of air, unless otherwise expressed, consisted of the following parts: 1. A tea-saucer, holding about three ounces of water. 2. A wide-mouthed phial, which would contain about ten ounces of liquid. 3. A small wooden stand, composed of a slender pillar or pin, nearly four inches high, fixed into a round base, a little more than an inch in diameter, and half an inch thick. This stand was fastened by strong thread to the middle of a piece of flat lead, such as lines Chinese tea-chests, having holes in it to admit the thread; the lead was about three inches square, and doubled, to give it weight and stability. The top of the pillar was made pointed; and a round piece of cork, about an inch in diameter and half an inch thick, was fixed upon it, by means of a superficial hole bored in its under part with a gimlet.

'When

'When the whole apparatus was put in use, the phial was filled with cold pump water, in a pneumatic tub, then inverted, and the species of air to be employed was let up into it to the quantity of about eight ounces. The subject for experiment being applied to, or fastened upon, the top of the cork, the stand was placed on the tea-saucer, and then introduced, under the water, into the phial containing the air. The whole apparatus, being now supported by the tea-saucer, with water in it, was deposited in the laboratory for experiments on light. By this contrivance, the experiments were made in about eight ounces of air, by measure, confined above two ounces of water.'

The experiments of the first section relate to the effects of common or atmospherical air on spontaneous light. In these investigations, Dr. Hulme employed herring, mackerel, rotten wood, and glow worms; and he concludes, 1st, that objects which abound with spontaneous light in a latent state, such as herring, mackerel, *et similia*, do not emit it when deprived of life, except from such parts as have been some time in contact with the air; and, 2dly, that the blast of bellows does not increase this species of light, as it does that which proceeds from combustion.

The effects of oxygen gas, or vital air, on spontaneous light, were then examined; and the results of these experiments prove that oxygen gas does not act on this kind of light, so as to render it much more vivid than it is in atmospherical air; which is contrary to what some authors have alleged.

We next find some experiments made with azotic gas obtained by different processes; and here it is certainly curious that (according to Dr. H.) azotic gas, which is incapable of supporting light from combustion, should prove to be favourable to the spontaneous light which is emitted from fishes; so much so, as even to preserve its existence and brilliancy for some time, when applied on a cork: but it prevents the flesh of the herring and the mackerel from becoming luminous, and extinguishes the light which proceeds from rotten wood.

From the experiments made with hydrogen gas or inflammable air, we find that, in general, it prevents the emission of spontaneous light, and also extinguishes it when emitted: but, at the same time, it does not hinder its quick revival, when the subject of the experiment is again exposed to the action of atmospherical air, although the light may have been in an extinguished state during a considerable time.

Carbonic acid gas, or fixed air, has also an extinguishing property, with respect to spontaneous light: but, in general, the light returns, if the object of experiment be taken out, and exposed to the open air.

Sulphurated

Sulphurated hydrogen gas extinguishes spontaneous light much sooner than carbonic acid gas; and, in general, the light returns much more slowly, when the subject is exposed to atmospheric air.

Nitrous gas totally prevents the emission of light, and quickly extinguishes that which has been emitted. Dr. Hulme likewise observes that the luminous objects, which had been under its influence (except the glow worm,) did not experience a revival of their light, when taken out, and kept for some time in common air.

The effects of a vacuum were next examined; and from two experiments, it appears that the light of rotten wood and of herring was diminished in proportion as the air was extracted from the receiver of an air pump in which they were placed; and that both of these substances gradually recovered their luminous appearance, in proportion as air was again admitted.

The paper concludes with some experiments and observations on solar light, when imbibed by Canton's phosphorus; and the author infers from his trials with this substance, 1st, that the imbibed light is rendered more vivid by a moderate degree of heat: 2dly, that the imbibed light is extinguished by a great degree of heat; and, 3dly, that the imbibed light, after having been in a latent state, is excited and rendered luminous by the agency of heat.

An experiment to ascertain the effects of cold on imbibed light is also related; the result of which seems to prove that cold possesses an extinguishing property. Dr. Hulme then says; 'From these experiments, compared with those recited in my former paper on spontaneous light, it appears that solar light, when imbibed by Canton's phosphorus, is subject to the same laws, with respect to heat and cold, as the spontaneous light of fishes, rotten wood, and glow worms.'

Experiments on the Chemical Production and Agency of Electricity. By William Hyde Wollaston, M.D. F.R.S.—In consequence of the doubt which has been entertained by many persons, whether the power of M. Volta's Pile arises from the chemical action of the interposed fluid on the metallic plates, or, on the contrary, whether the oxidation itself may not be occasioned by electricity, set in motion by the contact of metals that have different conducting powers, Dr. Wollaston was induced to make some experiments, from which he infers that the oxidation of the metal is the primary cause of the electric phænomena observed.—After having related other experiments, which seem to prove that the chemical agency of common electricity is the same with the power excited by chemical means, he

he proceeds to observe that he has been at some pains to shew, that at least a very close imitation of the Galvanic phænomena can be produced by common electricity. He then remarks that

2.

2.

'It has been thought necessary to employ powerful machines, and large Leyden jars, for the decomposition of water; but, when I considered that the decomposition must depend on duly proportioning the strength of the charge of electricity to the quantity of water, and that the quantity exposed to its action at the surface of communication depends on the extent of that surface, I hoped that, by reducing the surface of communication, the decomposition of water might be effected by smaller machines, and with less powerful excitation, than have hitherto been used for that purpose; and, in this hope, I have not been disappointed.

'*Exper.* 6. Having procured a small wire of fine gold, and given it as fine a point as I could, I inserted it into a capillary glass tube; and, after heating the tube, so as to make it adhere to the point and cover it in every part, I gradually ground it down, till, with a pocket lens, I could discern that the point of the gold was exposed.

'The success of this method exceeding my expectations, I coated several wires in the same manner, and found that when sparks from the conductors before mentioned were made to pass through water, by means of a point so guarded, a spark passing to the distance of $\frac{1}{8}$ of an inch would decompose water, when the point exposed did not exceed $\frac{1}{750}$ of an inch in diameter. With another point, which I estimated at $\frac{1}{7500}$, a succession of sparks $\frac{1}{20}$ of an inch in length, afforded a current of small bubbles of air.

'I have since found, that the same apparatus will decompose water, with a wire $\frac{1}{100}$ of an inch diameter, coated in the manner before described, if the spark from the prime conductor passes to the distance of $\frac{4}{100}$ of an inch of air.

'*Exper.* 7. In order to try how far the strength of the electric spark might be reduced by proportional diminution of the extremity of the wire, I passed a solution of gold in *aqua regia* through a capillary tube, and by heating the tube, expelled the acid. There remained a thin film of gold, lining the inner surface of the tube, which, by melting the tube, was converted into a very fine thread of gold, through the substance of the glass.

'When the extremity of this thread was made the medium of communication through water, I found that the mere current of electricity would occasion a stream of very small bubbles to rise from the extremity of the gold, although the wire, by which it communicated with the positive or negative conductor, was placed in absolute contact with them. Hence it appears, that decomposition of water may take place by common electricity, as well as by the electric pile, although no discernible sparks are produced.

'The appearance of two currents of air may also be imitated, by occasioning the electricity to pass by fine points of communication on both sides of the water; but, in fact, the resemblance is not complete; for, in every way in which I have tried it, I observed that each

wire

wire gave both oxygen and hydrogen gas, instead of their being formed separately, as by the electric pile.

'I am inclined to attribute the difference in this respect, to the greater intensity with which it is necessary to employ common electricity; for, that positive and negative electricity, so excited, have each the same chemical power as they are observed to have in the electric pile, may be ascertained by other means.

'In the precipitation of copper by silver, an instance of deoxidation (or phlogistication) by negative electricity has been mentioned: the oxidating power of positive electricity may be also proved, by its effect on vegetable blue colours.'

Dr. Wollaston afterward states his opinion that the power of electricity and Galvanism depend on oxidation.—When an amalgam of silver or platina is employed, no electricity can be obtained: but amalgams of tin, zinc, and of tin and zinc, progressively act better in proportion to their relative tendency to oxidation.

'*Exper.* 10. But, as a farther trial whether oxidation assists in the production of electricity, I mounted a small cylinder, with its cushion and conductor, in a vessel so contrived that I could at pleasure change the contained air.

'After trying the degree of excitement in common air, I substituted carbonic gas, and found that the excitement was immediately destroyed, but that it returned upon re-admission of atmospheric air.

'In conformity to this hypothesis, we find that the metal oxidated is, in each case, in a similar state of electricity; for the cushion of the machine, by oxidation of the amalgam adhering to it, becomes negative; and, in the same manner, zinc oxidated by the accumulated power of an electric pile, or simply by action of an acid, is also negative.

'This similarity in the means by which both electricity and Galvanism appear to be excited, in addition to the resemblance that has been traced between their effects, shews that they are both essentially the same, and confirms an opinion that has already been advanced by others, that all the differences discoverable in the effects of the latter, may be owing to its being less intense, but produced in much larger quantity.'

The above are undoubtedly very ingenious experiments: but the late publications of M. Volta and of Dr. Van Marum strongly oppose the explanation offered by Dr. Wollaston.

from p. 296.
Hatch.

Medical *and* Anatomical Papers.

A Historical and Anatomical Description of a doubtful Animal of Germany, called by Laurenti, Proteus Anguinus. By Charles Schreibers, M.D. of Vienna.—This animal, which has hitherto been found only in the Lake Czirknitz, is from 9 to 13 inches long, and from one third of an inch to one inch in diameter. It resembles the *Siren lacertina* of Linné, particularly in having gills

gills and lungs; a circumstance which causes doubts whether it be a perfect animal, or the larva of some unknown species: but, on investigation at every season of the year, no animal has hitherto been detected, of which it can possibly be the larva. A very accurate anatomical description is given in this paper; from which it appears that the liver is the more considerable viscus of this animal.

Observations on the Structure and Mode of Growth, of the grinding Teeth of the Wild Boar, and Animal Incognitum. By Everard Home, Esq. F. R. S.—Four Plates accompany this paper, representing the teeth and jaw of the wild boar, and *animal incognitum*, in order to determine their growth at different periods of life. Having given an account of the peculiarities in the mode of growth of the grinding teeth of the *Sus Ethiopicus*, on a former occasion, and having explained their similarity in structure to those of the elephant, it is Mr. Home's object, in the paper before us, to shew that the wild boar has similar peculiarities, although in a less degree, and taking place at a later period of the animal's life. The first set of teeth of the *Sus Ethiopicus* being exactly similar to those of the common hog, and the peculiarities of the teeth of the former being found only in the second set, it appeared probable that the same peculiarities took place in the other species of *Sus*, but at advanced periods of life not hitherto examined. This conjecture seems to have been in a great measure verified, by inspecting the sculls of the wild boar procured from Germany.

The following curious observation will afford more entertainment, perhaps, than conviction:

'In the human species, the mode of dentition is upon the same principle as in the wild boar.—When the age of man was much greater than at present, it is natural to suppose the growth of the posterior part of the jaw was continued for a longer time, and the space for the dentes sapientiæ was more extensive. Under such circumstances, these teeth would probably be large, in proportion to the space which was to receive them; and when, instead of threescore and ten, a thousand years was the period of a man's life, we should be led to conclude, from the preceding observations, that there was a succession of *dentes sapientiæ*.'

It appears from the observations in this paper, that the grinder of the boar is like the fossil teeth found in the banks of the river Ohio, belonging to the *animal incognitum*; and the mode of dentition of this unknown animal, as far as it could be traced, resembled also that of the wild boar, and is precisely similar to that of the elephant. The peculiarity of dentition in the elephant, *animal incognitum*, and boar, is confined to animals of great longevity.

Case

Case of a young Gentleman, who recovered his Sight when seven Years of Age, after having been deprived of it by Cataracts, before he was a Year old; with Remarks. By Mr. James Ware, Surgeon.—This cure was effected on one eye by the couching-needle; with which, the cataract being of a soft consistence, and not capable of being depressed, a large aperture was made through the capsule; and thus the crystalline was brought into contact with the other humours: a considerable part of it coming forwards, and shewing itself directly under the cornea. In a few days, the opaque matter was wholly absorbed, the pupil became clear, and the patient recovered his sight with the couched eye. If, however, in addition to the opacity of the crystalline humour its capsule be also opaque, either in its anterior or posterior portion, or in both, (which circumstance cannot be ascertained before the operation,) and in consequence of this the operation above stated should not prove successful, it will not preclude the performance of extraction afterward, if this measure be thought adviseable.—The operation of the couching needle was repeated on the other eye, in a month's time after the former, but without success; owing, it is conjectured, to an opacity in the capsule, which was incapable of being absorbed.

Farther Observations on the Effects which take place from the Destruction of the Membrana Tympani of the Ear, with an Account of an Operation for the Removal of a particular Species of Deafness. By Mr. Astley Cooper.—It had been made apparent in a former paper, and is confirmed in this, that an aperture in the *Membrana Tympani* does not diminish the power of the ear; and that even a complete destruction of the membrane is not followed by a total deprivation of the sense of hearing, as is commonly supposed. Mr. Cooper now proposes to try the operation of puncturing the *membrana tympani*, in the deafness which arises from an obstruction of the Eustachian tube produced by pressure of enlarged tonsils, by an ulcerous sore throat, by venereal ulcers, by extravasation of blood, by stricture in the tube, &c. in all of which cases, it has been successful. This practice is founded on principle. Like a drum, the *tympanum* of the ear cannot perform its office unless there be a free passage for air into the cavity; and as the air passes from the throat to the ear by the Eustachian tube, the *membrana tympani* is placed between two portions of air, the one contained in the *meatus*, the other in the cavity of the *tympanum*. Accordingly, if the Eustachian tube be obstructed, the air confined in the *tympanum* being unable to yield, the *membrana tympani* must cease to vibrate; and thus, sound being no longer conveyed

to

to the interior parts of the organ, a permanent deafness would ensue.

This volume closes with the usual Lists, Index, &c.

from p. 302.

Pear.

See pp. 295, 296, 302.

ART. XIII. *A Tour through the Batavian Republic* during the latter Part of the Year 1800: containing an Account of the Revolution and recent Events in that Country. By R. Fell. 8vo. pp. 400. 8s. 6d. Boards. R. Phillips. 1801.

ON account of the new political aspect in which the country must be viewed, a tour through the United Provinces, or (to give them their revolutionary title) the Batavian Republic, at a period in which the journey here recorded took place, must possess greater interest, and demand more attention, than works of this kind ordinarily involve and deserve. The opinions of an individual, however, respecting the merits of any great political change, are to be received with caution, since man not only *reasons* but *observes* according to his prejudices; and consequently, the opportunity of being an eye-witness to the state of affairs bestows a doubtful advantage, and forms an equivocal title to superior credit. In our selection, therefore, of such parts only of this work as relate to the political situation and characters of the Batavian Republic, we have been guided more by the superior interest which they derive from the novelty of the subject, than from any conviction that they contain an unerring accuracy of observation, or a decisive rectitude of opinion. Yet it is but justice to the author to declare, that, though the political bias of his mind is sufficiently evident, he does not appear to be strongly warped by any inveterate prejudice, either in his ideas or his remarks.

Mr. Fell, we learn, was taken prisoner on his coasting passage to London from the north of England, by a French privateer, and was carried into the Briel:—but, having obtained passports from the Batavian government, through the means of the French General, *Chorié*, he was enabled to employ the period of his detention in seeing all that was most remarkable in the United Provinces. Speaking of the state of commerce in the Batavian Republic, he says:

'According to the report of a very intelligent and judicious merchant, whose acquaintance I have had the good fortune to obtain, Rotterdam does not at present enjoy a tenth part of the commerce which she possessed before the French invasion, and the interruption of her intercouse with Great Britain. Before the war, it sometimes happened, that three hundred English vessels were seen at one time within the port of Rotterdam; and this number was certainly exceeded by the ships belonging to the place and those of other nations. At present the number of neutral vessels in the harbour do not exceed

fifty, and trade is at this time more than usually active, if the retrospect be taken from their late circumstances.'—

'But the canals of Rotterdam are covered with dismantled vessels, and whole streets of warehouses are unoccupied. This decay of the trade of Rotterdam is not to be attributed solely to the war with Great Britain, but to a variety of causes. The most striking, perhaps, are the emigration of their opulent capitalists, and the oppression and ridiculous ordinances of the Batavian government. By the emigration of the rich and respectable merchants of the British nation, the trade which Rotterdam at present carries on with England has fallen into the hands of men with whom the independent and honest trader of most nations would be averse to deal; and the government, according to the temper and prejudices of the times, has imposed those vexatious restrictions on the export and import trade, which are always peculiarly injurious to commerce. It is a curious fact, deserving to be known, that at the time when the government rigorously prohibited the importation of English manufactures into the ports of the republic, a contract was agreed upon between some members of the executive body and a mercantile house in Rotterdam to furnish the requisition of clothing for the French army by an importation of cloth from England; and accordingly eight thousand French soldiers were clothed from the looms of Yorkshire; when, if a single yard had been discovered on board a private trader's vessel, he would have been liable to the severest penalties and confiscations.'—

'The mighty commerce which Amsterdam, in former periods, carried on with all the quarters of the globe, is now, by the inauspicious circumstances of the times, reduced to a petty inland traffic, and an inconsiderable trade with foreign parts by the means of neutral vessels. The immense number of dismantled ships with which the harbour is crowded bespeaks the former commercial prosperity of Amsterdam, and its present impoverished state. The greater part of the ships are in the worst condition imaginable, and would, were peace to bid the commerce of Holland revive, be found unfit for the purposes of navigation. I perceived that the small vessels were generally in a more disabled and decayed condition than the large ones; probably from the circumstance that their owners, persons in the middle walks of life, had suffered more by the war than the wealthier classes concerned in shipping, and consequently were unable to be at sufficient expence for the preservation of their property.'

The succeeding passages contain some singular facts:

'Shortly after the commencement of hostilities with England, a singular system of depredation was successfully practised against the underwriters of London and Amsterdam, by merchants of wealth and *reputation* in this place. They were the real, though of course not the nominal, owners of privateers which sailed under the flag of the French republic, and having insured vessels in Amsterdam and London, the ships so secured and the privateers sailed from the Maese together, and an amicable capture ensued. The condemnation of property so taken was readily obtained, and the underwriters

were

were obliged to make good the ideal loss. A more innocent species of warfare, I believe, was never practised! Some discoveries of their frauds gave the first check to this curious system of peculation; and its ruin has since been achieved by the excellent regulations which the chief consul has introduced into the maritime code of France.

'About the time to which I have alluded, privateers under the French flag, but actually the property of British subjects resident in Holland, and some of them in England, sailed from the ports of the Batavian republic, and made captures of British vessels to a considerable amount. This was attacking the lives and liberties, as well as the property, of their countrymen; and I should hesitate to record so disgraceful a fact, could I doubt the authority from whence I derive it. To the lasting infamy of these men, it must be considered, that they had none of those excuses for parricidally preying on their country, with which the French and Dutch refugees are furnished, by the unhappy spirit of the times, and the violence of revolutionary governments. They could not allege in palliation that their country had proscribed their persons, and confiscated their property. Some of them enjoyed the protection of the British government; and those whom the victorious arms of the enemy separated from their country, might reasonably expect, and *possibly* desire, to pass the evening of their lives in the bosom of their native land. It is worthy of observation, that the privateers belonging to these persons committed more depredations than any other, on the vessels and property of neutral nations, and the crews with which they were manned treated with less humanity the persons who unfortunately fell into their hands. These abuses, however, have been carefully attended to by the consular government, and I am not competent to state that they have any longer an existence.

'It is the policy of Bonaparte to conciliate the esteem of the neutral powers; and since this great man has held the reins of government, the complaints of neutral owners, of the detention of their vessels by French privateers, have been speedily and exemplarily redressed. No privateer can now sail under the French flag, the owners of which are not actually resident in France or her dependencies, and have given sufficient bail to indemnify the damage that may be done to neutral property. It is not now, as was formerly the case, permitted to every insignificant commercial consul of the republic to condemn the vessels which are brought under his jurisdiction; from whence, as these agents were generally venal and rapacious, a thousand abuses originated: but the papers and documents necessary to prove the capture to be a legal prize, must be transmitted to the office of the minister of the marine, from whose decision there is an appeal to a court of admiralty. This last tribunal is in high repute with neutral merchants; and I have heard many invidious comparisons between its decisions and those of Doctors Commons, but with what justice I will not pretend to determine.'

In addition to what is here said of Bonaparte, and to the statements in a former article of this Number, p. 264—268., the first of the following extracts gives some farther particulars relative to that extraordinary personage:

'The character of Bonaparte is considered in Holland with the highest ntiments of veneration and attachment. His military talents, the moderate use he has invariably made of victory, the clemency of his disposition, his sincere endeavours to restore peace to Europe, and his munificent encouragement of arts and sciences, are subjects of loud and general panegyric. The pictures and busts of this great man that are exhibited for sale in Holland are innumerable; and from the avidity of the people to possess likenesses of so distinguished a character, they are readily disposed of. At every table where toasts are given, the health of Bonaparte is always enthusiastically drank; and at French tables, the health of the first consul of the republic is constantly given in the same manner as that of the king is in England.

'I had the happiness to meet with more than one person who was well acquainted with Bonaparte, and had seen him since his elevation to the first magistracy of the French republic. The exalted situation which he fills has scarcely produced any change in his character or manners. He is, as formerly, reserved with strangers, but affable, condescending, and familiar, with his friends. When a person with whom he is acquainted is admitted to an audience with him, it is usual for the consul to walk up and down the room, holding with the engaging ease of friendship or personal kindness the arm or sleeve of the man with whom he converses. His memory is so uncommonly retentive, that he minutely remembers places, times, and circumstances, however obscure or remote; and when reviewing the troops, he frequently notices, with expressions of commendation, individuals in the ranks who, at different periods of the war, have served under him and distinguished themselves. To be noticed by the consul is a distinction highly flattering to a French soldier, and particularly as this approbation always proceeds from a clear and distinct recollection of the actions which give birth to it. Bonaparte is equally beloved by the soldiers and officers of the army; and between the two there exists a kind of emulation which shall shew him the strongest marks of affection and attachment. I never heard him spoken of by a French officer but in terms of almost idolatrous admiration, and the same sentiments pervade the lowest ranks of the army.

'In private life, Bonaparte is represented to be temperate, regular, and abstemious: indulging in no expensive pleasures, and sternly discountenancing all irregularity of manners. I was curious to know what were his religious opinions, if any; and the idea I found which generally prevailed on this subject was, that the existence of a Supreme Being was a belief firmly established on his mind.'—

'The revolution has not altered in the least the national dress of the Dutch. Instead of cropped heads, pantaloons, and round hats, which I expected to find, most people have their hair full dressed and powdered, wear cocked hats, and the rest of their clothes in the old fashion. The term citizen is used to all persons of authority, when they are addressed in their official capacities; but in conversation, or private transactions, every one uses the appellation of mynheer, without fear or restraint. The old calendar is adhered to in all public ordinances, proclamations, &c. with the invariable addition of —— year of Batavian liberty: and no alteration has taken place in the devices

vices or legends of the coins of the United Provinces. A guilder or florin of 1700 is precisely the same as a guilder of 1800. There have been yearly coinages of silver to a considerable amount, since the overthrow of the ancient government.'

Of all places, the Hague seems to have suffered the most by the revolution:

'The Hague has certainly sustained a great diminution of wealth and splendour, from the flight of its princes, the dispersion of its nobles, and the general distress in which all classes of society have been involved. Before the revolution, there were to be seen, in almost every street, elegant carriages with valuable horses, footmen with rich liveries, and all the sumptuous trappings of polished opulence and refined luxury. But now few carriages are to be seen except hackney coaches, which are of the meanest description: and servants are prohibited by law from wearing any ornaments on their dress which shall mark their situation in life. The foreign ministers at the Hague formerly vied with each other in magnificence and expence; but since the republic has ceased to be an efficient state among the potentates of Europe, the grandeur, as well as the number, of the corps diplomatique has been greatly diminished. M. Semonville, the French minister, lives in a princely style; but his establishment, and that of the Spanish embassador, are the only ones deserving of notice.'—

'The extinction of the literary traffic of the Hague is scarcely felt, and little lamented by any persons except those immediately concerned in it. But the want of the court, and of the opulent strangers which it attracted to this place, is severely felt by numbers. Before the revolution, the Hague not only contained its own princes of the house of Orange, but several petty princes of the German empire, who spent here the revenues which accrued to them from their territories. These personages are all fled, and the same frugality and simplicity of manners begin to prevail at the Hague, which distinguish other parts of Holland, to the utter ruin of all those whose livelihood depended on the superfluous wants of the great. As the seat of the executive government, and of the representative bodies, the Hague enjoys advantages which other towns of the republic do not possess; but these advantages are vastly inferior to the benefits which it derived from the stadtholder and his court, and most persons, even republicans, sorrowfully complain of its striking and rapid decay. Respectable families, which before the arrival of the French lived in elegant houses cheerfully situated, now retire to lodgings, or inhabit narrow uncomfortable streets where house rent is cheap, and the abodes which they have quitted are generally without tenants.'

It is with great satisfaction that we quote the subsequent testimony of the prevalence and success of Vaccine Inoculation:

'As a subject connected with hospitals and charitable foundations, it may not be improper here to mention, that the cow-pox, which time will probably prove to be one of the most valuable discoveries

in the art of preventing disease ever made, has met with as favourable a reception in Holland from the faculty, as it has in England. A few bigotted persons, with whom superstitious women and weak men join, object to the cow-pox inoculation, because they say it introduces a beastial disorder into the human system; but the liberal and enlightened part of the medical tribe espouse with warmth this new method of avoiding a loathsome and dangerous distemper, and their practice has been uniformly successful. The disease has been known for time immemorial to the peasants of Friesland, in which province the greatest quantities of butter and cheese are yearly produced, and the result of various enquiries among them has been uniformly in favour of the cow-pox.

'The belief of its utility and efficacy is so thoroughly established in Holland, that in the Foundling-hospital of Amsterdam, and other charitable institutions where young children are received, the old mode of inoculation is exploded, and the vaccine infection substituted in its stead. This departure from the old practice of surgery was not made, until the consent and approbation of the governors and curators of these benevolent establishments had been previously obtained, and therefore it may be concluded that the vaccine inoculation is extensively adopted in private families.'

From the foregoing extracts, it will appear that the author's information and turn of mind, together with the style of his work, are considerably above mediocrity. We have selected principally those passages which related to the revolution and its consequences, but the reader of the volume will find the various topics, which usually engage the attention of tourists, treated with considerable taste and spirit.

O.W.

ART. XIV. *Bread; or the Poor.* A Poem. With Notes and Illustrations. By Mr. Pratt, Author of Sympathy, Gleanings, &c. 4to. 7s. Longman and Rees. 1801.

POPE has been called *the Poet of Good Sense:* but Mr. Pratt now aspires to a still nobler title, that of *the Poet of Truth.* Fiction, the characteristic of poesy, is here disclaimed, and the author professes to describe realities alone: but, as so self-denying an ordinance to a votary of the Muses cannot be expected to be rigidly observed, this declaration will be interpreted with some latitude. Indeed, Mr. Pratt, in spite of himself, has often employed the colouring of fancy; and, like most artists, he has not always contented himself with tamely copying the scenery before him. The subject, however, which he has chosen to make additionally interesting by its poetical garb, opens a wide field for philosophic and political discussion; and if he can thus induce the rich and powerful to bestow on it all the attention which it imperiously demands, he may be classed among contributors to the public weal.

Modern times exhibit most discordant phænomena. Notwithstanding our admired and vaunted improvements in agriculture, commerce, and the arts, burdens accumulate on the great mass of the people, and the sphere of indigence is every where enlarged. Bills of inclosure are multiplied, waste lands are brought into cultivation, forests are cut down and floated on the ocean; the East and the West, the North and the South, are laid under contribution to supply our real and imaginary wants; yet Bread has been scarce, the Poor labour under hardships hitherto unknown, and an unprecedented portion of the community is fed from the reservoirs of parochial charity. The inclosing system has not obviated the necessity of importation: the Poor-Rates have increased with the growing opulence of Farmers: labour, which once conferred on the industrious peasant a humble independance, has been insufficient to secure him from absolute want; and that Bread, which honest Poverty once enjoyed in the lowly cottage, must now be sollicited within the walls of a Work-house.

These circumstances, which we here mention not to excite discontent but to awaken reflection, indicate the existence of some radical evil. "To scatter Plenty o'er a smiling land" is the object of every enlightened politician; who will estimate the wisdom of public systems from their operation on the whole mass of society, and will pronounce that nation to be under the influence of delusion, which can be elated by the partial diffusion of wealth and splendour, while every day adds to the classes of squalid mendicity.

It may be said that Mr. Pratt has made the *Poor* a *rich* and interesting subject, in its relation to the pressure of the times; and his work, (the composition of which is said to have beguiled the moments of a dangerous illness,) though far from being polished to that degree of elegance which true poetry requires, has many passages indicative of the author's feeling and genius. It thus opens:

'I sing the Poor! for them invite the lyre,
For them alone I ask the poet's fire;
For them, at hours forbade to touch the string,
Late from the grave escap'd, I yearn to sing.
'And thou blest muse of Sympathy! again
Inspire and patronize a kindred strain.
No idle plumage pluck'd from fancy's wing,
No playful bubbles from the fabled spring,
Thy bard now seeks. Ah no! far other themes
Than verdant meads, or fiction's fairy dreams,
Now prompt the numbers: Truths, that may impart
A touch of mercy to the hardest heart;

Teach avarice to feel the social sigh,
And bathe his cheek in dews of charity;
Such dews, as falling on compassion's shrine,
Gush from the smitten rock in drops divine:
The cause your own then, ev'ry muse attend,
For every muse should be the poor man's friend.'

The picture of the Poor in former times, and particularly of the Cottager's return from labour to his little home, is too good to be withholden from our exhibition:

'Ah lead me back, ye muses, to the bower,
Just as the swain, return'd at evening hour,
Felt the soft dew descending on his head,
When twilight's mantle o'er his cot was spread:
And tho' perchance, soft mists obscur'd the place,
The home-way path, the rustic's heart could trace,
Clear thro' a thousand vapours of the night,
Affection saw it, and still view'd it bright,
A leading star it glow'd within his breast,
Shone on his hearth, and beam'd upon his rest.
'Then was the poor man rich, and fondly smil'd,
As in the varied forms of wife and child,
His cultur'd orchard, and his little field,
His tenfold joys, and treasures, were reveal'd.
The day shut in, he own'd a lord no more,
Freedom began, and servitude was o'er;
At night enfranchis'd, he resum'd his throne,
And reign'd o'er hearts as happy as his own;
There sat the harmless monarch of his shed,
Peace crown'd his slumbers, and love blest his bed,
And tho', at morn's return, no monarch he,
A while laid by his little sov'reignty,
Again at early eve he gently sway'd,
Alternate rul'd, was govern'd and obey'd.'

Many other sketches of simple rural life occur; some of which are executed in the pastoral style, and may please those who can excuse little negligencies. With the pictures of *old* times, those of the *new* are contrasted, not much to the advantage of the latter: but here, in defiance of the poet's resolution, Imagination will assist in the drawing:

'Not such I sing! ah, no! a different race,
Grief at their hearts, and famine in their face;
A meagre, lifeless, melancholy clan,
Robb'd of each right that God bestows on man;
Of every shrub despoil'd, and every flower,
The wretched paupers of the present hour!
'No petted lamb is theirs to sport around,
No fruitful orchard, and no smiling ground;

Nor balmy-breathing cow, nor swine appear,
Nor profitable poultry, clucking near;
Nor e'en the family musician sweet,
Who gives the cottager a tuneful treat
All the long year, tho' oft his noiseless song
Is lost amidst the summer's blended throng,
Domestic Redbreast! who, at eve and morn,
As meek he sits upon the naked thorn,
A neighbour sweet, and welcome to the poor;
Ev'n he, lorn bird! can gain his *crumb* no more;
That crumb the hungry babes were wont to spare,
Till left themselves to comfortless despair;
Nor houshold dog, the cottage now can boast,
The poor man's last, best friend in need, is lost!
But luxuries these, and these the poor may spare,
And oh, that these were all they had to bear!
'Behold the hamlets, where unroof'd they stand,
Fit habitations for a starving band;
What tho' around them scenes of plenty rise,
And fair above expand benignant skies,
Tho' to their thresholds Ceres leads her train,
And o'er their windows waves th' aspiring grain,
Tho' all they wish, and all they want, be near,
Ah fruits forbidden! view'd thro' many a tear;
Tho' bounties seem around their cot to wait,
Behold a gorgon frowns at every gate,
A more than fiery dragon guards the store,
To seize the hard-earn'd morsel of the poor.'

After having thus depicted the miserable state of the Poor, Mr. Pratt adverts to what he deems the cause of such wretchedness. Here, perhaps, he has not inquired so deeply as a politician may do, but has taken the popular rather than the philosophic view of the subject.—Farmers, and farmers' wives, converted into *Birmingham* Gentlemen and Ladies, are subjects of the Poet's ridicule: but, in his attempt to delineate Vulgarity affecting Refinement, he seems to have forgotten that he was writing a work which, in its denomination, aspired to the praise of harmony and elegance. Within the space of two pages, these lines occur:

'To all *but to himself and her, a fright.*'
'*With friend—as much the gentleman as he.*'
'*Really unpleasant!* and that scarcely heard.'

Towards the conclusion of the poem, Mr. Pratt offers the following advice:

'O give the heirs of poverty their cots,
Attach them fondly to their native spots;

Amidst

Amidst their thorny paths entwine a flower—
Theirs, soft submission,—thine, attemper'd power;
Force them no more like banish'd men to roam,
Bút give to each that balm of life—a Home!
A Home, tho' rocking on the mountain's brow,
Or plac'd obscure in woodland vales below;
If loving-kindness smiling steps between,
A guardian visitant! to chear the scene;
If pity's boon the dreary hearth illumes,
And fashion drops one feather from her plumes,
One useless golden feather as she flies,
Compassion's tax on superfluities—
Labour, and Liberty, and radiant Health,
Shall fill the country with a country's wealth.
As the swain views his speck of *property*,
In the rude hut a palace shall he *see*;
Near it shall raise his flow'rs, and nurse his field,
And smile, tho' tempests rage, on what they yield;
From peace-crown'd dwellings of an humbler size,
Shall pleased behold more lofty mansions rise;
Shall gaze, unenvying, on the rich domain,
Yet of his own a fonder sense retain;
For ah! it stands on consecrated ground,
A charmed circle, tho' a narrow round!
Where, if he finds in kind benevolence,
Against the beating storm, a generous fence,
In glad return for all thy bounty shewn,
The grateful rustic's hand and heart thy own.'

Though this work is conceived with boldness, and executed in general with spirit, it contains too many flat, hobbling, and prosaic lines, terminated by bad rhimes. Mr. Pratt deals also too extensively in *Alases!* and often ekes out his verse with the article of the infinitive mode. He displays, however, some beautiful thoughts; *e. g.* 'The LITTLE CARES preserving their magic power:' 'Want digging his cavern in the poor man's eye;' and Health described as the 'Goddess of the golden mein;' are happy strokes of the poetic pencil.

The Notes are added to justify the writer's representations: but we apprehend that the anecdotes of the farmers at Stratford on Avon will induce Mr. Pratt's readers to observe that, if occasionally he be prosaic in his poetry, he sometimes compensates by being *poetical* in his prose.

An account of Mr. Pratt's last volumes of *Gleanings* was given in our 36th vol. p. 421.

Mo-y.

ART.

ART. XV. *The Income Tax scrutinized*, and some Amendments proposed to render it more agreeable to the British Constitution. By John Gray, LL.D. 8vo. 2s. Symonds. 1802.

VARIOUS objections may be and have been alleged against the tax on income. Of all our imposts, indeed, it is the most irritating; and, in addition to its numerous disagreeable effects, it may be questioned whether it be established on a right principle. During the pressure of war, however, when the great majority of the people were convinced of the importance of sustaining the contest with firmness, this tax, under all its hardships, was paid without much murmuring: but it is not likely that it will be cheerfully sustained on the return of peace, unless it receives considerable modifications; and, indeed, it was originally imposed *as a war-tax*. Government, we understand at the moment of writing this, are disposed to re-consider the subject; and in the mean time the hints of wise and judicious men should be gratefully received. In this view, the reflections and suggestions of Dr. Gray, in the pamphlet before us, are intitled to no small share of consideration; since his general principles are not only excellent in themselves, but are calculated to detect and place in a true light those false though splendid estimates of national wealth, with which the public have lately been amused.

We agree with the Doctor in a leading position, that one of the great sources of the political, and it may be added of the moral evils, which have afflicted the world for more than one hundred years, is the miscalculation of statesmen, in regard to the comparative importance of the Income from Agriculture and the Income from Foreign Commerce. By preventing false reckonings on these subjects, and by discriminating between the true and factitious sources of national wealth, we are inclined to hope that some good might be effected. It is the object of Dr. Gray to ascertain what is properly *National Income*, and to expose those fallacies which great authorities have sanctioned. He denies that either the interest of Funds, or the profit of home trade, forms any part of this income: observing that the receipts of individuals, in their mutual dealings in society, are only portions of the original annual supply, and afford no gain to one individual without a proportionate loss to another; and as to the Funds, they no more enrich the community than private debts enrich the individual who owes them. The Territorial Income and the National Income are said to be nearly synonimous; and the Doctor pronounces it to be an impossibility to obtain any tax, in fact, except from this income. He estimates the National

Income

Income from land at 112,000,000l.; and to this he adds the income from Mines, Irish and West India Absentees, and the profits from Foreign Trade, making in the whole 135,000,000l. Our attention, however, is chiefly directed to the income from land, as the basis of taxation; and he represents the landed proprietary as suffering both in their consequence and in their pockets, by endeavouring to relieve themselves from the contributions due to government. The result of this attempt is stated; and it is shewn that it is the advantage of the possessors of the National Income to pay their taxes directly rather than circuitously; that *production*, not *consumption*, is the natural source of public supply; and that, though an income tax properly laid may be the most beneficial of all taxes, it is requisite, in order to possess this character, that it should be drawn from the *Real National Income*. It is here proposed that

'The value of the rent of land, in all existing leases of whatever kind, should be registered in the County Towns of the Counties where the lands are situated, and that the rent specified in all new leases should be registered within a month after their date in those Towns, and be published three times in the newspapers of the County Town, or in the London Gazette, with penalties upon those who should omit to comply faithfully with such clauses, and rewards to those who should discover any fraud either in the Lessor or Lessee. The Capital of the National Income being thus ascertained, a Tax ad valorem on this Capital, at the discretion of Parliament, would, from year to year, connect the Public Supply with it in a just proportion. By this Constitutional Law, which might justly be stiled *The Golden Rule of Finance*, the Legislature would have a real Politicometer constantly and truly indicating the rise or the decline of the National Prosperity, sought for in vain from the amount of the Exports and Imports.'

The following is Dr. Gray's mode of obviating an objection which may be made to his system, if the national resources be considered arithmetically rather than physically:

'You have, they say, estimated the National Income from Agriculture at 112 millions, of which one-fourth, or 28 millions, is paid to the Land-proprietors, and one-fifth of this fourth, which is one twentieth of the whole, or 5,600,000l. were to be always appropriated to the defence of the State, no other tax whatever would be necessary. But how is this possible, since even our Peace Establishment is computed to require triple this sum? Much more then would it be insufficient for the expences of a war. This appears a formidable objection; but when scrutinized, it will, I think, be found to have no solidity. That ten times as much money is now requisite for the support of government as was necessary an hundred ago, is not owing to government's being more wasteful or more powerful, but to the present absurd structure of taxation, with all its scaffolding, which is more expensive than the structure itself. This

This scaffolding of our present system of taxation has quite encumbered the Nation with superfluous circulations, which, instead of contributing to the opulence either of the State or of individuals, have a tendency to undermine that of both. To descend to particulars in regard to these superfluous circulations would fill a folio volume; but from one or two instances, as from a sample of corn, one may form a judgment of the heap. A gentleman of 9000 l. a year has a place under Government, I shall suppose of 1000 l. a year, making his whole income 10,000 l. out of which, in consequence of the Income Act, he pays 1000 l. to the Exchequer. Here is an example of 2000 l. of useless circulations, 1000 l. paid and 1000 l. paid back, and both payer and receiver remain in the same situation as if no circulation at all had taken place. The annual sums paid to the public creditors amount to about twenty millions; but those sums arise from twenty millions of taxes, consequently here are 40 millions paid and received, which would have no existence were there no National Debt. But when it is considered that taxes on consumption have the effect of superadding to the price of the thing consumed twice or thrice, or four times as much as the taxes themselves had, these 40 millions of superfluous circulations, which the National Debt occasions, may well be presumed to add 80 millions more to the general mass of circulations. Were the Nation then to be without debt, these 120 millions of superfluous circulations would be annihilated; and the people in general might eat and drink, and be clothed and lodged, just as well as at present.'

To abandon the true principle of taxation, in the science of politics, is said to be as foolish as it would be to reject the mariner's compass in the art of navigation: Dr. G. labours, therefore, to establish and to enforce the exercise of this principle. With the view of diminishing the pressure of taxation, he recommends,—territorial improvement, with direct and liberal aids from government, as this must make the territorial income more productive,—to extend our fisheries,—to render money less productive,—to alter wholly the system of artificial money,—and to establish a rule for connecting the public supply, for ever, in a just proportion with the territorial or national income.

Much good sense is evinced in this pamphlet: but, in matters of finance, this country has departed so far from the line of political prudence, and the error is now become so inveterate, that we can cherish little hope of seeing his plan of taxation adopted. Yet, in particular points, he may still be useful.

Dr. Gray's

Mo-y.

MONTHLY

MONTHLY CATALOGUE,
For MARCH, 1802.

RELIGIOUS.

Art. 16. *The Coming of the Messiah, the true Key to the Right understanding of the most difficult Passages of the New Testament*, and particularly in the Evangelists; or a most interesting View of some important Internal Evidences of the Truth of Christianity; drawn from Historical Facts. In Answer to some Objections of the Historian of the Decline and Fall of the Roman Empire, and of the learned Dr. Thomas Edwards. By N. Nisbett, M. A. 8vo. pp. 330. 6s. Boards. Rivingtons, &c. 1800.

THERE is no fault to which preachers and scriptural commentators are more prone, than that of forcing texts of Scripture beyond their natural meaning; and, with greater ingenuity than prudence, making the expressions of Prophets, Evangelists, and Apostles, to denote much more than they ever intended them to convey. Thus the Scriptures have not only become *a nose of wax*, which various Divines have squeezed into different shapes, but Infidels, availing themselves of this practice among the ministers of the Christian Religion, have attacked the Gospel as inculcating doctrines which are indefensible. The inconveniencies attending the system of double, treble, and quadruple meanings, should instruct divines in the policy of abandoning it; and, instead of searching after latent doctrines and remote allusions, should induce them to be contented with the sense which obviously presents itself. Had this argument operated ~~in Mr. Nisbett's mind, he~~ would have been spared the trouble of composing the essay before us; the design of which is to shew that those expressions in the Gospels, which preachers and commentators in general consider as having at least a reference to *the end of the world*, and to *the coming of Christ* to Judgment, relate entirely to the destruction of Jerusalem, and to the Coming or Manifestation of the Messiah. Consistently with his hypothesis, Mr. N. endeavours to prove that the former part of the Sermon on the Mount alludes to the peculiar sentiments of the Jews respecting the Messiah; and to corroborate his opinion that the prophecies of Christ, which are usually interpreted to refer to the *end of the world*, point only to the destruction of the Jewish polity and Mosaic economy, he reminds his readers of our Saviour's repeated declaration, that the *existing generation* was *not to pass away* before their fulfilment. He says that the *end* mentioned in Matth. xxiv. 6. Mark, xiii. 7. and Luke, xxi. 9. can mean only the *end* of the Jewish government; and though Matthew says "the end *of the world*," the reader is reminded that, in the original, it is *the end of the age*; that is, 'of the period during which the Jewish Church and State were to last.' By the adduction of parallel passages, Mr. Nisbett proves that the expressions—*Coming of the Son of Man—the Day when the Son of Man shall be revealed—seeing one of the Days of the Son of Man and the Kingdom of Heaven*,—are only different forms of expression; all signifying the Coming of the Messiah.

below

with former writers, Mr. Nisbett

Messiah. Mr. N., however, does not sufficiently explain what is meant by *this Coming*; which he ought to have done, since Christ even in his ministry speaks of and refers to it as a thing or event which was to happen in a short space of time: but we may expect that this will be hereafter accomplished; since, though the volume before us has been composed (as we are informed at the conclusion) 'under uncommon infirmity and personal affliction,' the author purposes, if he should meet with encouragement, to publish an additional volume. On this intimation, it is our duty to observe that, if it be natural for men of reflection to beguile painful moments by composition, they should reflect, before they print, that to dilate their discussion is not the way to satisfy their readers. Mr. Nisbett might have greatly compressed his matter, without the smallest detriment to his doctrine. **Mo-y.**

Art. 17. *An Essay on the Sign of the Prophet Jonah*: intended to remove the Deistical Objection concerning the Time of our Saviour's Burial: by attempting to prove that the Prediction relates to the Duration of his Ministry upon Earth. By Isaac James. With a Letter to a Friend on Rev. xxii. 6—12. intended to shew that it was not Jesus Christ who forbade John to worship him. 8vo. 1s. 6d. Button. 1802.

Those expressions in the discourses of Christ, which unequivocally refer to the duration of his interment, are with little difficulty reconcileable with the fact: but, if Matt. xii. 38—40. be supposed (as it generally is) to allude to the same event, objections of a formidable magnitude occur. The words *In three days*, or *within* (for thus μετα, rendered *after*, may as well be translated) *three days*, do not imply the full completion of three natural days; but "*three days and three nights*" can signify nothing less. Hence, in the passage here discussed by Mr. James, he contends that our Saviour did not refer to his death and resurrection, and propose to specify the exact time which was to elapse between the one and the other, but that, in pointing out the Sign of Jonah to the Pharisees, he alluded to the duration of his public ministry. By *three days and three nights*, he supposes Christ to have meant *three years;* astronomically observing (that which was not known in our Saviour's time) that 'at the pole there is but one day and one night in a year.' By *the heart of the earth*, he understands *Palestine*; adducing various quotations to prove that it has been thus esteemed; in one of which, it is piously remarked that, as "the world is a round table, it was fitting that the Gospel, that great dish for men's souls, should be set in the midst of the board (Judæa), that all the guests round about may equally reach at it." Not satisfied with such reasons, Mr. James thinks that Palestine may be regarded as the heart of the earth, because it was central to the four great monarchies; and because thence, as from the heart, divine knowlege flowed to the other parts of the globe.—Some pains have been taken to support the hypothesis exhibited in these pages; and, if it does not produce full conviction, it is at least ingenious.

Mr. James is less successful in his letter than in his essay. **Mo-y.**

Art. 18. *A Charge delivered to the Clergy of the Diocese of Durham*, at the ordinary Visitation of that Diocese in July 1801. By Shute, Bishop of Durham. 4to. Payne, &c. 1802.

Modern

Modern episcopal Charges have embraced political as well as religious considerations; and the peculiar circumstances of the times have been thought to demand this line of conduct from their right reverend authors. The respectable writer of the present discourse has conformed to the usual practice: but his reflections respecting politics are very concise, and the substance of his address to his clergy is truly serious and apostolical. We coincide in opinion with this elevated and universally esteemed ecclesiastic, that to popery must in a great degree be attributed 'the origin of that revolutionary spirit, which has gone so far towards the subversion of the ancient establishments of religion and civil government:' but we were surprized that, after having assigned so obvious and efficient a cause for the effects which have taken place in France, he should advert to the doubtful (and, if true, impotent) circumstance of a *conspiracy* to overturn altars and thrones.

The Bishop of Durham very justly observes, (and we wish that the remark had its due weight in all countries where Christianity is professed,) that 'the maintenance of opinions unfounded on the authority of the Gospel has given occasion to some minds to reject its most valuable evidence.' This was no doubt the source of Deism in France. It was not because their minds were '*naturally* averse to religion,' as the Bishop supposes, (for there are no minds, we believe, of this description,) but because the doctrines, which they were called to swallow as parts of Christian Faith, outrage all sense and reason, that the majority of men of education and reflection in France professed themselves infidels. When the corruptions of Christianity are pronounced by its very ministers to be parts of its essence, we must pity rather than condemn those who are seduced into error.

Nothing can be more consistent with the functions of a Christian Bp., than the advice which Dr. Barrington here offers to his Clergy, to lead their congregations to the cultivation of spiritual religion; which he defines to be 'a sincere devotion of the mind to God, humble resignation to all his dispensations, and an universal and unvaried obedience to his will.' He inculcates on the ministers of a spiritual religion, their professional obligations to an exemplary and holy life; and he explains to the candidate for orders, the bent of mind which, in his situation, he may fairly consider as a motion of the Spirit. 'If (says he) the candidate for orders be influenced by a clear and determined disposition to do all the good in his power, by an earnest wish to promote the interest of Christianity, a zealous hope of rendering his conduct in the ministry, by his purity and usefulness, conducive to the glory of God, and the edification of his Church; if such be his disposition, he may justly consider himself as called to the ministry by the Holy Spirit.' This is a liberal and intelligible explanation; making the phrase *being moved by the Spirit* to mean no more than acting under a strong sense of rectitude and duty.—Some of the Quakers, we believe, understand no more by this favourite expression.

If we cannot admire the Bishop's criticism in his note at p. 6, nor assent to the justness of his representing (p. 15) *faith* as the *end* of all religion, we highly applaud the general spirit and tendency of this episcopal exhortation.

Art. 19. *Thoughts on the Residence of the Clergy*, and on the Provisions of the Statute of the Twenty-first Year of Henry VIII. c. 13. By John Sturges, LL.D. Chancellor of the Diocese of Winchester. 8vo. 2s. Cadell jun. and Davies. 1802.

Art. 20. *Observations on Dr. Sturges's Pamphlet*, respecting Non-Residence of the Clergy, in a Letter to Mr. Baron Maseres. 8vo. 2s. Hatchard.

As Dr. S. has neatly recapitulated the argument of his pamphlet, we shall first exhibit his summary, and then subjoin our own remarks, as well as notice those of his observer:

'By the foregoing observations I have endeavoured to shew—That the residence of the clergy is in itself highly expedient and proper to be enforced, but that there are many cases, in which this rule will admit of exceptions—that these cases should be specified by law as far as they can, but that many of them must depend on circumstances, which cannot be so specified, and are proper to be determined only by the *discretion* of some superior—that the bishop or ordinary is the superior, on whom such discretionary power would naturally devolve—That the statute of Henry VIII. enforcing residence is a harsh law, severe in its penalties, and unequal in its operation, and less applicable to the present times than to those in which it was enacted—That the other provisions of the same statute against *taking to farm* and *buying and selling*, are carried to an unreasonable extent, and would interfere (if put rigorously in force) with the common rights of clerical owners in the management of their ecclesiastical, as well as of their private property—and that it is ill-suited to many forms of property in the present times—That the whole statute has in a great measure become obsolete and lain long dormant, but that its revival at the present time appears to have produced already much inconvenience and hardship, and will produce still more, if its operation be continued—And, that it is therefore become a fit, and almost necessary, subject for the interposition of the legislature, to repeal or to amend it.'

In this view of the subject, Dr. S. evinces a considerable degree of judgment and experience: but he is rather the mild apologist and advocate for the non-resident clergy, than the serious investigator of the duties which are imposed on them by their spiritual engagements. While, in the mere abstract view of the question, he allows that residence ought to be enforced, he contends for such exceptions, in addition to those made by the statute of 21 Henry VIII. c. 3.; and complains so heavily both of its harshness and of the rigor with which it has been lately enforced, that it seems as if he secretly wished to persuade the reader to regard the statute above mentioned as "*more honoured in the breach than in the observance.*" He undoubtedly does not mean this: but, in pleading the cause of his non-resident brethren, he certainly attends more to the convenience of the clergy than to the moral and religious benefit of their parishes.

The author of the *Observations* combats Dr. S. on this ground. He reminds the Doctor that a parochial benefice is not an unconditional freehold;—that the station of a parochial incumbent is his parish;—and that we need not, from motives of policy, relax the

law which requires the clergyman to live on his cure, since the 'enforcement of parochial residence never will exclude from the service of the church, any one man, who shall be worthy of admission into it.'—He would contract the extent of lay patronage.

If it should be thought proper to make exceptions in behalf of the poor clergy, the Observer is of opinion that these exceptions ought to be clearly specified by law; and he strongly reprobates Dr. S.'s advice, to leave the enforcement of residence to the judicial discretion of the Bishops; wisely remarking that 'judicial discretion is an abomination.'

We have placed these pamphlets together, because we wish them both to be perused by those to whom the subject is interesting. Both are written in a gentlemanly style, and deserve attention. If residence be enforced by any mulct, it should not be through the medium of informers, but of the vestry of the parish which is deserted by its legal spiritual guide. It should also be decided how far the circumstance of a curate being accepted by the bishop, and approved by the parish, may exonerate the rector or vicar from *regular* residence. Where a parish suffers no injury, it ought not to complain. Mo.y.

BLAGDON CONTROVERSY.

Art. 21. *Animadversions on the Curate of Blagdon's three Publications*, &c. (See our late Reviews.) 8vo. 2s. Hatchard. 1802.

One of the later disputants in this paper-contest predicted that the breach might remain unclosed as long as the ever-memorable war of Troy; and, truly, we now begin to dread the fulfilment of his prophecy. Here comes forth a formidable champion on the side of the celebrated Lady whose fame has been so freely canvassed, in the course of this unfortunate war of embittered words; and he comes forth armed at all points, and breathing the most determined vengeance against the hapless curate of Blagdon, who has dared to re-kindle the flames of discord, which were thought and hoped to have been happily extinguished by his undisturbed return to the situation from which he had been so unfortunately removed.

This fresh combatant attacks Mr. Bere with—we had almost said, *ferocity*, as well as with the utmost contempt and ridicule; and we should, on this account, perhaps, have passed over his acrimonious performance with only a glance of disapprobation: but we are prevented from contenting ourselves with so slight a notice of his animadversions, by a due consideration of his merit and talents as a writer,—which must be allowed by critical justice; at the same time that we shall ever condemn all appearance of literary scurrility among gentlemen, who ought never to lose sight of the respect which is due to liberality and good manners.

Many facts are brought forwards in this pamphlet, which will not fail to attract the attention of those readers who take any interest in the causes or consequences of this very peculiar controversy.

The present writer's principal aim seems to be the defence of Mrs. More from the imputation of having, whether through design or inadvertency, taken any steps in favour of *Methodism*.

Art. 22. [More Combatants!] *Illustrations of Falsehoods contained in Mr. Spencer's late Publication.* By the Rev. Thomas Drewitt. 8vo. pp. 16. Cadell jun. and Davies.

In very serious and becoming language, Mr. Drewitt defends not only his own character, but that of the established clergy in general, against those remarks in Mr. Spencer's pamphlet *, which he deems altogether unfounded and injurious. He justly laments the long continuance of the Blagdon contest; and therefore, with perfect consistency, he has confined this his own part in the warfare to as narrow a compass as seemed compatible with his very reasonable purpose of self-defence, and the vindication of the truly venerable order of men to which he has the honour of belonging.

Art. 23. *Elucidations of Character.* Occasioned by a Letter from the Rev. R. Lewis, published in the Rev. T. Bere's *Address* to Mrs. H. More †; with some Remarks on a Pamphlet lately published by Edward Spencer, of Wells. By the Rev. John Boak, Rector of Brockley. 8vo. pp. 19. Cadell jun. and Davies.

The Blagdon warfare seems now to have extended its fury among the adherents to those who have been considered as principals in the dispute. Mr. Boak sustains his part in the operations against Mr. Bere and his partizans, with considerable force; and he appears to have defended himself against the attacks of Mr. Lewis and Mr. Spencer with good success: on Mr. Bere he is also particularly severe, in point of language.

Art. 24. *An Alterative Epistle* addressed to Edward Spencer, Apothecary. By Lieutenant Charles Pettinger. 8vo. pp. 16. Hurst. 1802.

This terrific man of war seems to have intruded himself into a contest in which his friends, we suppose, will be surprized to see him engaged. He assails the apothecary of Wells with fire and sword, hell and furies! death and destruction! Adad! we do not like such outrageous proceedings,—and we will therefore have nothing more to say to him! *Fighting*, as the man says in the play, *is his trade*:—but it is not ours; and there is no knowing where Mr. Pettinger may turn his arms next, now that he is unemployed against *foreign* foes.

MATHEMATICS, *&c.*

Art. 25. *The Principles of Bridges*: containing the Mathematical Demonstrations of the Properties of the Arches, the Thickness of the Piers, the Force of the Water against them, &c. Together with practical Observations and Directions drawn from the Whole. The second Edition, with Corrections and Additions. By Charles Hutton, F. R. S. Professor of Mathematics in the Royal Military Academy. 8vo. pp. 104. 5s. sewed. Robinsons. 1801.

The first edition of this small tract was published in 1772; and the second is now offered to the public in consequence of the magnificent

* See our last month's Review, *Cat.*

† See our last Review, p. 203.

project of throwing a bridge of a single arch over the river Thames. "Men of the pen (says a great writer) have seldom very great skill in conquering kingdoms, but they have strong inclination to give advice." The same may be said of *speculative* men. However inefficient in the actual formation of machinery, they have still a great inclination to instruct the mechanic and architect: but the instructions are generally slighted, and the suggestions treated as mere airy speculations, as the serious triflings of a theorist, claiming rank only among those unsubstantial systems which the pride of calculation is continually erecting, and which time and experience are constantly overthrowing. The appellation *speculative men*, when thus applied, is intended as a term of reproach, because a neglect of experiment has frequently led theorists into absurdity: but, on the other hand, we may observe that it is on record that many of the great improvements in the arts are due to the investigations of "men of the pen."

The mathematical conclusions in the present work, whether or not they may be confirmed by the results of experiments, do not appear to us to have any reference to the construction of such a bridge as is now proposed to be thrown over the Thames. If we at all understand the model which has been exhibited to the public, the *cast iron bridge* will not derive its strength from the same principle which prevails in common arches. As opinion fluctuates, however, perhaps the present plan of the *iron bridge* may be abandoned; and even if it be adopted, it will still be no unprofitable task to notice Dr. H.'s remarks, since his reasonings and deductions apply to the construction of all bridges that have arches formed in the usual manner.

Proposition 1st, Section 2d, of this tract, is the same with that of Emerson, p. 149. Miscellanies.—Prop. 3d and 4th are likewise nearly the same as those of Emerson.—Section 3d treats on Piers; and the first four propositions are premised in order to establish the general one by which the thickness of the piers necessary to resist the shoot of any given arch is determined. Section 4. relates to the force of the water; and here it is inquired, what form the ends of a pier ought to have, in order to be the least subject to the force of the stream of water. Section 5. gives an explanation of the terms or names of the various parts peculiar to a bridge, and the machines, &c. used about it; disposed in alphabetical order.

We must forbear a particular examination of the contents of the present work; partly because it is only a re-publication, and not (as we think) answering the purpose for which it has been re-published, but chiefly because we defer our criticisms in expectation of a much larger and improved treatise, with which the author (in his advertisement) proposes to indulge us.

R. Wood.

POETRY.

Art. 26. *Idyls;* in two Parts. By Edward Atkyns Bray. Crown 8vo. 4s. 6d. Boards. Rivingtons. 1800.

The simplicity essential to a pastoral poem, the necessary absence of variety in its action, and the familiar nature of the objects of its scenery, all contribute to render this species of poetry very difficult to be managed with any degree of merit or excellence. We have,

however, read the Idyls of Mr. Bray with pleasure; since, notwithstanding the difficulty of the undertaking, he has accomplished it with some success. His versification is generally harmonious; and, though it may not possess the Doric simplicity of Theocritus, it is not marked by any affected and unappropriate ornaments. We present the reader with the following Idyl:

'As aged Lacon, erst a sturdy hind,
Beneath a walnut's cooling shade reclin'd,
He spied a traveller journeying on his way,
Weary and faint, whilst glow'd the solar ray.
With smiles of welcome from the turf he rose,
And there his limbs besought him to repose.
The youthful stranger, whilst the hoary swain
With hasty footsteps hied across the plain,
To bring refreshments from his neighb'ring shed,
Cut in the bark this short inscription read.
"No more, ye gay! my hallow'd trunk surround;
Nor beat with foot profane this sacred ground.
Beneath my shade fair Daphne's ashes lie—
Oh! pay the tribute of a passing sigh!"
'Ere long the shepherd, with a plenteous store,
To treat the stranger, left his cottage door.
"Those lines," he cry'd, "that round this walnut wind,
I roughly sculptur'd on the glossy rind,
To tell that Innocence lies buried here!
Alas!" he paused, and sigh'd, and dropp'd a tear,
Alas! that me the will of Heaven should doom,
'Reft of my spouse, to live and point her tomb!
Whilst you your hunger and your thirst assuage,
Oh! deign to hear the oft-told tale of age.
My lips shall tell whose long deplor'd remains
The narrow grave beneath this mound contains.
'Born in yon cot, amid a numerous race,
That flew with rapture to a sire's embrace,
I, as the younger, oftenest shar'd the kiss;
Nor were my brothers jealous of my bliss.
In yonder neighbouring hut, beside the hill,
Whence, ever murmuring, flows the foaming rill,
The eyes of Daphne open'd to the day;
Who on the plain oft join'd our infant play.
Whene'er we sang her voice decreed the prize,
Tho' me, they thought, she view'd with partial eyes;
And justly, for than they I surely paid
More kind attentions to the lovely maid.
'Once to behold our sports this plain she sought,
And from her cot a few ripe walnuts brought;
For which the generous maid propos'd a race—
Here was the goal, and there the starting-place.
In pairs we ran, and he possess'd the meed
Whose winged feet surpass'd his rival's speed.
The eldest first their better fortune tried,
And next the youngest o'er the meadow hied.

To win the last my every nerve I strain'd;
Kind fortune smil'd, and I the meed obtain'd.
Then I, exulting, thus address'd the fair.
'A virgin's gift a youth should guard with care.
If Heaven permit, this nut, a future tree,
Shall stand a monument of victory.
And oft, beneath its spreading shade reclin'd,
The beauteous donor I'll recall to mind.'
The nut I buried in the lap of Earth,
Whose fruitful womb produc'd the living birth.
'By love inspir'd, ere long I woo'd the maid,
Who frown'd at first, but soon my sighs repaid.
With frequent feet this conscious spot we sought;
"Refreshing water from the streamlet brought;
Bedew'd the sapling with the genial shower,
And oft beneath it spent the happy hour.
Here first her vows she proffer'd to be mine,
And soon confirm'd them at the nuptial shrine.
A more than mortal's lot I then enjoy'd,
Till envious Fate my bliss, alas! destroy'd:
For soon, too soon!—excuse my tears—my wife,
Clasp'd in my arms, resign'd the breath of life!
The last request the virtuous matron made,
Was here to rest, beneath this walnut's shade;
Where, too, ere long, for soon I hope to die,
Beside my wife's remains my own shall lie."
'Thus Lacon spake, and, bending low his head,
Bedew'd with tears the mansion of the dead.
The stranger, rising, thus with ardor cried,
"May years revolve before you join your bride!
To climes remote I speed, and grieve to part;
But ne'er shall absence blot you from my heart.
Where'er I roam I'll send the daily prayer
That Heaven may bless you with his guardian care."
With lingering pace the Traveller left the spot,
And aged Lacon soon regain'd his cot.' *O.W.*

Art. 27. *Leander and Hero*, translated from the Heroic Epistles of Ovid. With other Poems, original and translated. Crown 8vo. 2s. 6d. Boards. Rivingtons. 1800.

The author of these poems is intitled to some praise for the harmony of his versification, and for the spirit which he has displayed in his translations. The principal *fault*, which we have remarked in him, consists in a few unnecessary inversions, which obscure the sense without improving the melody of his numbers. We select the following passages from the translation of the epistle of Leander to Hero, as a specimen of the writer's powers:

'In these, or terms not much unlike, I spoke;
On through the smiling glass, meanwhile, I broke:
Play'd on the deep the moon's reflected gleam;
The night a rival of the noontide beam;

No

No *stillest* air unsmooth'd the calm profound;
Nor caught my listening ear the gentlest sound;
Save what by fits the parted waves replied;
Or Halcyons, brooding on the peaceful tide,
Were heard to moan,—a sweet and solemn strain,
Their Ceyx sunk beneath the watery plain.
And now these arms, by long fatigue subdued,
With fainter force their oaring sweeps pursued:
Then, ere my spirits yet entirely fled,
Slow from the wave I rear'd my languid head:
Soon as remote the sparkling sign I spied,
" Behold my star!" with new-born hope I cried,
" Its beams, as distant round the shore they play,
" Call me to bliss, and I the call obey!"
I said; returning strength my sinews felt;
Appear'd the rigour of the deep to melt:
O Love all-powerful, from thy rising fire
The bosom's frost, the water's cold retire!
Now near and nearer to the coast I drew:
Broad o'er the wave it's shade the turret threw:
At the blest sight my beating bosom rose,
And seem'd too soon my briny task to close.
But when I see, delighted on the strand,
Thee, dear spectatress of my labours! stand;
My leaping heart redoubled vigour fires,
Redoubled energy my frame inspires;
With bolder strokes I shoot the yielding seas,
And toss my frolic arms, thy sight to please.
Thee can thy nurse, officious, scarce restrain,
Scarce hold thy footsteps eager from the main;
(With secret joy those eager steps I spied;
Nor could thy soul the fond impatience hide!)
Nor, spite of all her struggles, can she save
Thy foot from bathing in the foremost wave.
Next am I welcom'd in thy warm embrace;
Next thy dear kisses wander o'er my face:
My glowing limbs thy ready vest *supplies;*
Thy clasping hand my briny ringlets dries.'

In the above extract, the line

'Play'd on the deep the moon's reflected gleam,'

and this,

'And seem'd too soon my briny task to close,'

are rendered rather equivocal by the inversion:

'No stillest air unsmooth'd the calm profound'

is a very faulty line; and the expression of a *vest supplying a limb* is too inaccurate even for the licence of poetry.—The following Elegy affords a favourable specimen of the author's talents for original composition:

‘ SOLITUDE.

On the Wish of withdrawing from civilized Life, sometimes expressed by Men of Genius.

" Devenêre locos lætos, et amœna vircta
Fortunatorum nemorum, sedesque beatas:
Largior hic campos æther, et lumine vestit
Purpureo."——

‘ If genial suns, or fragrant glooms can please,
Haste, mount the vessel, guide the flying sail;
Where coral-rocks bestud the southern seas,
Point the bold prow, and catch the balmy gale!

‘ Where with bright green primæval forests glow,
Where the high arch of glittering mountains bends,
And Nature, in the 'broider'd vales below,
Unstain'd by Art, her peaceful children tends.

‘ Such, OTAHEITEE! such thy golden clime,
Thy blue horizon, and thy laughing skies;
So rove thy sons beneath their palms sublime,
That, in still air, unmov'd, majestic rise.

‘ Happy! for them the cool banana's shade
Its ample roof, and clustering fruit bestows,
For them the coco lifts its spiry head,
In whose full cups a guiltless vintage flows.

‘ Ah bowers of bliss! where oft the glancing sun
Has view'd the sportive theft, the pleasing wile;
And the clear streams, that gently-murmuring run,
Heard many a vow, reflected many a smile.

‘ Sweet, in your shades to slumber life away;
Mark the blue Her'n stalk stately round the cove;
Admire the various gleams of plumage gay;
Or soften at the tale of artless love:

‘ To note the skilful diver smooth descend
In the calm bosom of the glassy deep;
Their flexile limbs the feathery dancers bend;
Or near some lone *morai* the mourner weep!

‘ Isles of delight! retreats from toiling thought!
How sweet, to lay the weary frame along,
And (what the melancholy COWLEY sought!)
Pour in such glens some tender, serious song!—

‘ And is this all!—for this was being given—
To glades, and glooms, and solitudes to run?
For this hath man receiv'd the seal of heaven—
To sigh in shades, or batten in the sun?

‘ For this (O dead to virtue, genius, fame!)
The polish'd walks of social life resign'd?
Quench'd the deep blushes of indignant shame?
Each energy, that wakes the manly mind?

‘ Renounc'd

' Renounc'd each meed of honourable toil?
Each youthful hope, that keeps the life-blood warm,
Of fortune's prize, of learning's favouring smile,
Of partial friendship's more prevailing charm?

' Far, my lov'd country, from thy proud embrace,
From every form of great, or good, or fair—
On some rude island's silent marge to pace,
And, like the pebbly current, murmur there?

' In other zones may fairer spring rejoice,
And other Autumns blush with livelier stain:
In Europe, science heavenward lifts her voice,
In Europe, empire, arts and freedom reign.

' Though *Hafez* sing of summer-breathing bowers,
Of founts, whose bosom drinks the Persian beam—
These tempt not him, who counts his banish'd hours,
Sad exile, panting for his native stream.

' Vain bribes! eternal love, eternal spring,
To him, who, on *Calypso*'s magic coast,
Wept, as sharp anguish came on memory's wing,
For names, sounds, paths, delights and duties lost!

' And who would leave the glory of our kind—
God's temples, social worship's holy light—
To plunge the torch of heaven, the cultur'd mind,—
In dreaming solitude, and rayless night!—

' And, when this vacant lapse of time were sped,
(Like passing clouds that shadow o'er a waste)
No deed perform'd, to mingle with the dead—
No urn by any weeping friend embrac'd?

' Cowley! I mourn, (if such thy strange desire!)
I mourn, that melancholy's cherish'd views
Should in the museful mind sad shapes inspire,
Colouring each form with spleen's unreal hues;

' I mourn, that love of eloquence and song,
By heaven inspir'd, should lull the studious breast,
Sickening and pall'd with life's tumultuous throng,
In sullen apathy, and sordid rest!

" *My desire has been for some years past, and does still vehemently continue, to retire myself to some of our American plantations, not to seek for gold, or to enrich myself with the traffic of those parts, but to forsake this world for ever, with all the vanities and vexations of it, and to bury myself there in some obscure retreat,* (*but not without the consolation of letters and philosophy.*)

" Oblitusque meorum, obliviscendus et illis."

Cowley's Preface.' *O.W.*

MISCELLANEOUS.

Art. 28. *Part of a Letter to a Noble Earl;* containing a very short Comment on the Doctrines and Facts of Sir Richard Musgrave's Quarto;

Quarto; and vindicatory of the Yeomanry and Catholics of the City of Cork. By Thomas Townshend, Esq. Barrister at Law, and a Member of the Irish Parliament. 8vo. 1s. 6d. Booker. 1801.

This pamphlet did not fall into our hands till we had finished our review of Sir R. Musgrave's History; and we must not dissemble the pleasure which we felt, on finding our observations corroborated by so able and well-informed a writer as Mr. Townsend. Instead of giving an abstract of these pages, we imagine that we shall render greater service in this conflict between genuine policy and Christian forbearance on one hand, and selfish views and bigotry on the other, if we let the author speak for himself. His claim to attention is thus briefly but strongly stated: 'I have my information from my own personal observation; the Author of the Quarto from prejudiced rumour.'

The following passages support the above assertion, while they afford a testimony highly honourable to the objects of the writer's praise:

'Immediately on the breaking out of the rebellion, I was appointed Counsel to the General who commanded in the southern district, and who resided at Cork. The peculiar features which distinguished the last, from all former rebellions; the mixture of conspiracy and conflict, of mysterious initiations, and of open array, made it justly supposed by the government that legal assistance was necessary in searching after those more tranquil and concealed, though not less dangerous and wicked characteristics of the treason. His Majesty's General, with whom I had the honour to act during the whole of that unfortunate period, ought not to be lightly passed by. He exercised a discretion so sound; a temper so moderate, and yet so firm; a regard to the shedding of blood so scrupulous; and a force of decision in dealing with guilt so effectual and exemplary; and was withal so unbiassed by his prejudices, so unadvised by his passions, and so patient in his investigations between guilt and innocence, that a man better fitted for the awful duties committed to him could not be selected from any class in the community. It would be injustice not to say that his successor, to this day, has fully emulated so noble an example.'—'To advise and confer with the General on all occasions, to examine informers, digest their informations, and investigate and arrange concurrently with him, was an important share of my duty.'

We fully concur in this equally just and spirited remark; 'That any man can be found, who, in the present mind of Europe, looks for the causes of popular disquiet in the theological fustian of the thirteenth century, is not less than a miracle! In this triumphant day of a shameless and presumptuous Atheism, to impeach the most general profession of Christianity, the religion of all the crowns and cabinets of all the kingdoms of the continent of Europe, as the cause of blood and treason in Ireland, is, to my humble mind, an intellectual irregularity beyond the adjustment of reason.'

The subsequent piece of information is as interesting as it is satisfactory:

'Take

'Take the real state of the ministers of the Romish church into consideration, and their merit, as a body of men, must wring at least approbation from the most unwilling. Until very lately, indeed, the total interdiction of a Romish seminary in Ireland, drove the students in divinity into foreign colleges, where they could pursue unpersecuted their education and the ceremonials incident on the assumption of the sacred character. This process was a conflict with poverty, or at best with very narrow means, which their occasional exile rendered less competent; and it was seldom, that to enlarge and liberalise the course of education, by mixing general knowledge with theological studies, was within the power of the candidate for holy orders. Whatever may be the unprofitable boast of blood or ancestry, the Irish, in the foreign seminaries, were, for the most part, of poor parents; the heraldry of antient lineage having given way to the severities of fortune. On their return to their native country, this patrimonial poverty was not much diminished by those who had even the success of an immediate revenue from their priesthood. They, of all men, do not eat the bread of idleness. Their parishes are extensive, their parishioners numerous. Their religion is full of rituals; and their perpetual employment, in going from place to place, as they are summoned by the incidental calls of devotion, added to the regular celebration of religious rites, commonly gives a parish priest in Ireland a life of restless occupation. Yet among men so helplessly circumstanced, whose early life has been vexed by the enmity of the laws, and whose maturer time is so unrequited by the little pittance picked up from a scattered and impoverished flock—men who have been accustomed to see their order opulent and venerated in other countries, poor and despised in their own, the Romish pastors exhibit the invariable tenor of propriety, decorum, and moral conduct.'

We strongly recommend this little tract to the readers of Sir R. Musgrave's work. It is written in a lively and energetic manner: but we cannot compliment the author as manifesting that chaste simplicity of style, which is the last attainment of refined and cultivated genius. His pretensions, however, are of a higher kind than those which are merely literary; they are connected with social happiness, and with the welfare and prosperity of this great empire; and these are pretensions which no wellwisher to either will dispute. **Jo.**

Art. 29. *The Reply of the Right Rev. Doctor Caulfield, Roman Catholic Bishop,* and of the Roman Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. with a Preface and Appendix. 8vo. Pamphlet, Dublin.—Keating, London. 1801.

We congratulate these reverend Gentlemen on the satisfactory vindication of themselves which they here submit to the public. It is able, temperate, and becoming. Their professions are loyal, and their sentiments constitutional: we are not disposed to call either in question, nor do we see any reason for so doing.

The observations made in the extract underneath we regard as just, and the declarations as deserving of credit:

'Wex-

'Wexford, May 12, 1801.

'At a meeting of the Roman Catholic Clergymen residing in the Convent of Wexford, a book entitled, "*A History of the Rebellions*, &c." published in the name of, and said to be written by, Sir Richard Musgrave, Bart. being taken into consideration, the following *Declarations* were unanimously adopted:

'We most solemnly declare in the face of heaven and in the awful presence of God, that we disclaim and disavow the horrid principles in said book attributed to us, *as Roman Catholics;* principles, which though often disavowed with horror and detestation, we are sorry to find unrelenting bigotry and prejudice still labour to attach to us: and we can consider the *unfounded* and *malicious* assertions with which said publication is replete, as tending only to sever the bonds of society, to irritate one part of the community against the other, and to perpetuate those deplorable animosities that would disgrace even savages, and have too long distracted this country.

'We most solemnly declare, that far from promoting or conniving at the horrid and atrocious murder of Protestants in the late detestable rebellion, we have on the contrary used every effort in our power (often at the risk of our own lives amidst a drunken and infuriated rabble) to save both their persons and property—that we flew to their assistance when called on—that we furnished them with every succour, and every means of safety our limited abilities enabled us to do, during that melancholy period.

'We most solemnly declare, that it is a vile and cruel calumny to assert that we had any authority over the rebels, except what prayers, supplications, and entreaties could obtain; and which, we are sorry to say, were generally ineffectual.'

The Appendix contains various documents. **Jo.**

Art. 30. *A Sketch of the Character of the late most Noble Francis Duke of Bedford.* By the Hon. Charles James Fox, as delivered in his Introductory Speech to a Motion for a new Writ for Tavistock, (in the Room of Lord John Russell, now Duke of Bedford,) 16th March 1802. 8vo. 6d. Ridgway.

This tribute to the memory of a really '*Noble*' character, from the lips of a truly eminent man and discriminating judge of men, will be read with much sympathy by all whom great public worth and the *loss* of that worth can interest. This is, indeed, *laudari à laudato viro!* If it manifests some of the redundancies which often attend Mr. Fox's eloquence, and some of that want of method which usually marks a public speech, it displays the feeling which characterizes the HEART, and the simple pathos which denotes the taste, of him who pronounced it.—The plain and obvious remark, that the Duke died unmarried, was thus beautifully turned and illustrated:

'If his condition was that of celibacy, it was only so in one sense, namely, that he has left behind him no children to lament his untimely end, and to imitate his brilliant example. But if all those are to be considered as our children whom we cherished and protected, whom we have rendered happy by our good offices, and whom we have bound to us by all the ties of affection and gratitude, no man ever had a family more numerous, or was more piously mourned; for he

he watched over the cares, and administered to the wants of those who came within the sphere of his benevolence, whether they were his relations, his friends, or his attendants, with all the providence and all the feelings of a father.'

The speech appears here to be copied from the report given in the Morning Chronicle.—Lest there should be any inaccuracy or deficiency in it, (which however we do not suspect,) we wish that Mr. Fox had himself presented it to the world from the press. Of a character, of which the grand feature is here truly said to have been an unbounded zeal for UTILITY, too impressive a delineation cannot be formed, nor can such a portrait be too widely contemplated. This additional trouble from Mr. Fox would be perfectly consistent with the principle of his apology to the House, for taking 'so unusual an opportunity of strewing a few flowers over the grave' of his lamented friend: 'It is (said he) for the sake of impressing his great example on the public; it is that men may see it, that they may feel it, that they may talk of it in their domestic circles, and hold it up, wherever it can be imitated, to the imitation of their children, and of posterity.' We wish the most unbounded operation to such an example, and the complete support of that sanction to it which must be derived from the great name of the Eulogist.

G. 2.

Art. 31. *A Memoir of Transactions that took place in St. Domingo in the Spring of* 1799; affording an Idea of the present State of that Country, the real Character of its Black Governor, Toussaint l'Ouverture, and the Safety of our West India Islands from Attack or Revolt; including the Rescue of a British Officer under Sentence of Death. By Captain Rainsford, twenty-four Years an Officer in his Majesty's Army. 8vo. 2s. 6d. Egerton. 1802.

At the present moment, this tract is calculated to excite and in some degree to gratify public curiosity. Capt. Rainsford says that 'from the pen of a soldier very little will be expected, but that little is *his own.*'—The Captain was taken prisoner in his passage to join his regiment at Martinique, and was not only civilly treated by Toussaint, but was afterward saved by that singular man from death, to which he was sentenced in consequence of subsequent suspicions that he was a spy. Of Toussaint, therefore, the Captain speaks with gratitude, and he represents him in a very respectable light. A few particulars may be acceptable to our readers:

'I retired to the American hotel, and was introduced to the table d'hote—to behold for the first time a *perfect system of equality!*

'Here were officers and privates, the general and the fifer, at the same table indiscriminately. Here also Toussaint dined, but did not take the head of the table, from the idea (I was informed) that no man should be invested with superiority but in the field. In the evening I went to the billiard table, where Toussaint also came. Much hilarity prevailed, and his affability highly increased the satisfaction of the company. I played with him, and found nothing to dissipate the pleasure which the novelty of the scene inspired. There were several tables in the same room, at which all played with the same familiarity with which they dined.

'I was

'I was here informed that a review was to take place on the following day, in the plain of the Cape; and desirous of being present at such a spectacle, I was accompanied by some Americans, and others of my own country who resided in the island under that appellation.

'There were two thousand officers out, generals and ensigns, all carrying arms—yet with the utmost regularity and attention to rank—none of that disregard which had marked the leisure of the preceding day being the least evident. Each general officer had a demi-brigade, which went through the manual exercise with a degree of expertness I had seldom before witnessed, and they performed excellently well several manœuvres applicable to their method of fighting. At *a whistle* a whole brigade ran three or four hundred yards, and then, separating, threw themselves flat on the ground, changing to their backs and sides, and all the time keeping up a strong fire till recalled—after this they formed again into their wonted regularity; and this manœuvre is executed with such facility and precision, as totally to prevent cavalry from charging them in bushy and hilly countries. Indeed, such complete subordination prevailed, so much promptness and dexterity, as must astonish an European who had known any thing of their previous situation.'

Respecting the probable success of Bonaparte's armament now acting against St. Domingo, Captain B. says:

'I have more than once seen sixty thousand men reviewed, at one time, on the plains of the Cape, in complete subordination *in the field*, and whose united determination against an invading enemy, would be victory or death! No coercion is necessary among them, and it is of course unattempted; the only punishment inflicted, is a sense of shame produced by slight confinement.

'Amongst a people thus hardened into an *orderly* ferocity—trained from inclination—impenetrably fortified on the finest territory on earth, and next to inaccessible to external attack, what hopes are entertained of the success of the present armament I know not; but, whatever might be expected from a *compromise* with Toussaint, I feel perfectly convinced no other means will succeed in the subjugation of St. Domingo. United as are the blacks and mulattoes, *fifty thousand* men would ere long be dissipated in such an attempt; and if the number now sent against them *could* be found sufficient to effect a temporary conquest, what number of men would continue to keep them in subjection?'

Of Toussaint, we have the following account:

'Toussaint l'Ouverture, the present Commandant of St. Domingo, is one of those characters, which contentions for power and the extention of territory, as well as the jars of individual interest have not infrequently introduced to astonish the World.

'Born a Slave, in which capacity he continued till the revolution, it is hostile to *received opinions* to consider him in any other light than as a fortunate Brigand; but chance has directed that the present writer should be constrained to acknowlege—he is worthy of imitation as a man—he excites admiration as a governor—and as a general, he is yet unsubdued without the probability of subjection! His regard

gard for the unfortunate appears the love of human kind; and, dreaded by different nations, he is the foe of none.—To the English he is by no means inimical, and, in possession of many of the blessings of humanity, he courts the acceptance of the world.

'He is a perfect black, at present about fifty-five years of age—of a venerable appearance, but possessed of uncommon discernment. Of great suavity of manners, he was not at all concerned in the perpetration of the massacres, or in the conflagration.

'He is stiled the *General en Chef*, and is always attended by four Aids-de-Camp. He wears as a uniform, a kind of blue spencer, with a large red cape falling over his shoulders, and red cuffs, with eight rows of lace on his arms, and a pair of large gold epaulettes thrown back on his shoulders; a scarlet waistcoat, pantaloons and half-boots; a round hat with a red feather and national cockade; and an extreme large sword is suspended from his side. He receives a voluntary respect from every description of his countrymen, which is more than returned by the affability of his behaviour, and the goodness of his heart. Of his civilities to mysel', I have sufficient reason to be proud.

'I met him frequently, during my stay in his *dominions*, and had no occasion of complaint, even from human errors.'

Capt. B.'s good opinion of Toussaint seems to have lately received confirmation; and of the *talents* of that singular character, the world has lately been presented with some forcible evidence.

G. 2.

CORRESPONDENCE.

We were 'extremely surprised' at the receipt of a letter from '*A Well-wisher,*' intended by the writer as a defence of expressions used by Mr. Belsham in his History, which that gentleman himself has condemned. Our censure must surely be considered as merited, when the object of it acknowleges its justice, and adds that many of his friends viewed the objectionable passages in the same light with ourselves. The expressions selected by our correspondent from Hume, Robertson, and Gibbon, are not in our opinion so reprehensible as those which we pointed out in Mr. Belsham's work; they rather convey censure on particular instances of conduct, than wear the appearance of personal asperity. It is to be remembered that, respecting the characters of Jeffries, Cardinal Beaton, and Theodoric, no difference of judgment exists; and their respective historians repeated only that censure which had been passed by the impartial voice of posterity. It will not be imagined that we are the advocates of Mr. Pitt, but let it be recollected that the measures of his administration are not *universally* blamed: he has not only his defenders, but even his eulogists; and sufficient time has not yet elapsed, to determine whether his opponents or his partizans have most reason on their side.

We are not apprehensive of any well-grounded charge of deviation from those principles of civil and religious liberty, and of freedom of discussion on all subjects, which have ever distinguished our work.

If

If any such allegation be produced against us, we shall attribute it to an intemperate extension of those principles by the accuser, because we *know* that it cannot be founded on any dereliction on our part.

S.R. & G.

A correspondent who styles himself '*A Hater of Tithes, but a Friend to Justice,*' desires us to re-consider a doubt which we expressed in our Number for February last, p. 208, respecting the equity of allotting a seventh part of the land of a country, for the maintenance of its clergy. We thank him for the hints which he has suggested: but, after having weighed them in our mind, the doubt of the wisdom and equity of such a measure still remains. We questioned the policy of *so large* a quantity being assigned to the clerical order, since it is not numerous; and which land, by such an assignment, must remain in mortmain. It is true that all the tithes are not in the hands of the clergy: but, in those parishes in which they are the property of the clerical incumbent, he must, in case of land being so given in lieu of tithes, possess a seventh of the whole parish.—Some of the questions proposed to us do not apply to the subject. In the supposed plan of a new arrangement, the claims of the clergy, and the actual state of the country, should be fairly considered together; and if ever the peculiar circumstances attending tithe property should enforce an alteration, there is no danger (except in the paroxisms of a revolution) that the interest of the established ministers of religion would be either disregarded or injured.

Mo-y.

We must request V. V. of Kidderminster to excuse our not solving his queries. The task would be somewhat invidious, and is wholly out of our proper line of duty.

Mr. Nisbett's work was never seen by us till last August. He will find an account of it in the present Review.

The letter signed *E. S.*, and that which is dated from *Kensington*, shall have consideration.

Dr. Montucci is informed that we have *not* yet reviewed the work concerning which he writes.

We are sorry to find *a Lady* among those who occasionally accuse us of tardyness: but our fair Correspondent at Rochester must grant a little more indulgence to the slow motions of old men.

We had written a note in reply to '*A Constant Reader,*' but have mislaid both that and his letter.

Errors in this No

P.P. 270, 307, 312, 317, 318, 319, 320, 336.